

Rev Wm E Hooker Jan 090

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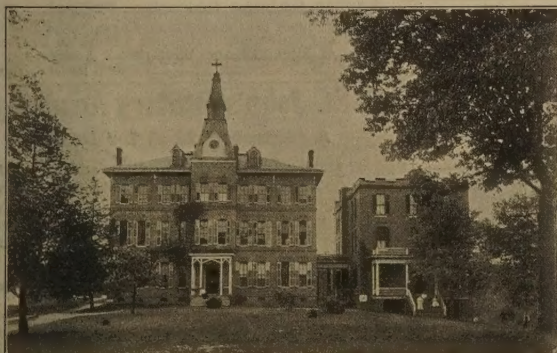
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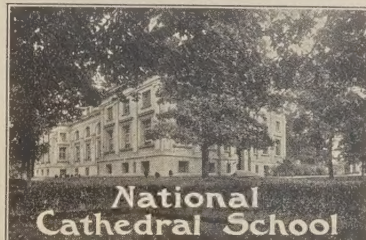
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*A Weekly Record of the News, the Work, and the Thought
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,
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CONVERSION AND AFTER.

WE have learned the necessity of poverty of spirit (Collect,
Epistle and Gospel for the Third Sunday after Trinity)
in order that we may be filled with the riches of God's goodness.
We need to realize our dependence on God for strength and
comfort, lest we perish in our imagined self-sufficiency. And
this lesson is reiterated in the opening words of the Collect for
the Fourth Sunday after Trinity: "O God, the protector of all
that trust in thee, without whom nothing is strong, nothing is
holy." But having learned this lesson and having put ourselves
in that attitude of receptivity towards the Spiritual forces of
the higher life which are in God, it is necessary to know and to
keep in mind that we have a protracted struggle still before us,
with many a battle to fight before the war is over.

The Gospel (St. Luke 6:36ff.) places us in the midst of
our erring and sinful fellow men, as the Epistle places us in the
midst of the warring elements of nature, including our own as
yet unconquered animal nature. In both aspects of life, toward
men and toward things, we are taught the necessity of progress
and of continued watchfulness in order that we may so pass
through things temporal as not to lose the things eternal.

And first, of the attitude of the regenerated and converted
man towards his fellows. He who has been convicted of sin in
his own heart and been brought to repentance; and who has had
opened to him the vision of a higher righteousness, almost in-
evitably, as he takes his place once again among his fellow
Christians and fellow men in general, proceeds to hold them up,
too, to his new found standard. The result too often, is the
development of impatience and a censorious spirit. He sets
himself up as judge when he lacks both the complete knowl-
edge of the facts and the requisite capacity to make a just
judgment. In ignorance of his own not fully purified nature,
he is blinded by egotism.

"When self the wavering balance holds,
'Tis rarely right adjusted.
What's done we partly may compute,
But never what's resisted."

When we undertake to judge others, we need to be "merciful
as God is merciful;" with that wondrous mercy of God in
Christ, which manages somehow to be both true and kind; and
we need to watch against the "beam" in our own eye. No one
can rightly condemn another unless his own heart is pure and
unless he has in his heart for the sinning one something of
Christ's great love for men.

The Epistle (Rom. 8:18ff.) written after Pentecost, as the
Lord's words were spoken before, takes us forward and upward
to that stage of the disciples' development when the Teacher's
words had borne fruit and the pupils become themselves teach-
ers, because they could say "We have the spirit."

The Holy Spirit is the earnest of our inheritance, veritable
Grapes of Eshchol in this wilderness of life; but like those same
grapes the Spirit within us but makes more striking the con-
trast between what is and what is to be. We feel the discords
in nature, the sufferings of animals and the strife in the econo-
mic world about us—the whole creation groaning and travailing
in pain—we feel this all the more poignantly because of the
peace and harmony in our own souls. Nay—there is that within
us brought into sharper conflict with our partially renewed
natures. "We ourselves, which have the first fruits of the
Spirit, groan within ourselves, waiting for the adoption, to wit,
the redemption of our bodies."

We can but call on God to "increase and multiply His
mercy upon us, as our Ruler and Guide," and the more when we
reflect that upon our victory depends the redemption of the
world, which awaits the perfect revealing of the sons of God.

W. B. C.

John Keble Anniversary

MORNING HYMN.

His compassions fail not. They are new every morning.—Lamentations 3:22, 23.

Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible
Around his path are taught to swell;—

Thou rustling breeze so fresh and gay,
That dancest forth at opening day,
And brushing by with joyous wing,
Wakenest each little leaf to sing;—

Ye fragrant clouds of dewy steam,
By which deep grove and tangled stream
Pay, for soft rains in season given,
Their tribute to the genial heaven;—

Why waste your treasures of delight
Upon our thankless, joyless sight;
Who day by day to sin awake,
Seldom of Heaven and you partake?

Oh, timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new!*

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of Heaven.

If in our dally course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,
As more of Heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

As for some dear familiar strain
Untired we ask, and ask again,
Ever, in its melodious store,
Finding a spell unheard before;

Such is the bliss of souls serene,
When they have sworn, and steadfast mean,
Counting the cost, in all to espy
Their God, in all themselves deny.

O could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk
Along life's dullest, dreariest walk!

We need not bid, for cloistered cell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky:

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God.

Seek we no more; content with these,
Let present rapture, comfort, ease,
As Heaven shall bid them, come and go:—
The secret this of rest below.

Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

—From *The Christian Year*, by JOHN KEBLE.

* Revelation 21:5.

IF YOU WILL insist on having your good things here, you must make up your minds to meet with evil things. But if you can content yourself to let God choose for you in this world, and try with all your might to choose Him for your portion in the other, then it will go well with you in both worlds. For this is His own sure word: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Keble*.

JOHN KEBLE: AN APPRECIATION.

By CHARLES MERCER HALL.

HUMILITAS.

CANON NEWBOLT of St. Paul's said to the writer some years ago, in Liddon's former home in Amen Court, that the virtue for which the early Tractarians were most conspicuous was humility. In the room of one of the noted religious of our own day, hangs a motto:

"Humilitas, Humilitas, Humilitas."

It might appear presumptuous to attempt to write "an appreciation" of one so truly great as John Keble, were not the task undertaken in the spirit of the text, and of a disciple.

It is only of one who had learned the secret of the saints and who lived a life "hid with Christ in God," that even a biased friend could write such words as these, after his falling asleep in Christ: "I suppose that no man has died in England within our memory who has been so dearly loved and whose memory will be had in such tender reverence by so many good men. . . . What I think remarkable, was not how many people loved him, or how much they loved him, but that every body seemed to love him with the very best kind of love of which they were capable. It was like loving goodness itself; you felt that what was good in him was applying itself directly and bringing into life all that was best in you. His ready, lively, transparent affection seemed as if it was the very spirit of love, opening out upon you, and calling for a return, such as you could give. At the same time its unsuspectingness was almost alarming. You were probably too near to him to know that singular mixture of triumph and shame which, I think, he caused to many of his friends, by the unreserved affection which he poured out upon them, on the faith of their possessing all the singleness and purity of heart which he felt in himself. His influence for some time has been so silent, that one hardly knows what his loss may be to the Church. But it is impossible not to fear that many people will be liable to do wild or angry things, when they are relieved from that silent control which was exercised by the general reverence which all men felt for him."

It is interesting to know that Keble had for perhaps his dearest and most honored friend—among the brilliant phalanx of nineteenth century worthies, who set themselves in array for the defence of the faith seventy-five years ago—that modern Philip of Macedon—Edward Bouverie Pusey.

On St. Mark's Day, April 25, 1792, John Keble was born, at Fairford in Gloucestershire. He was the eldest son of the Rev. John Keble, vicar of Coln St. Aldwin's, and Sarah Maule, daughter of the incumbent of Ringwood. He showed marked proficiency as a boy of fifteen, in both Latin and Greek. Yet his father never compelled him to study and we are told he was taught only when he liked to learn. One of his godfathers, the Rev. Stafford Smith of Fladbury, always designated him by the title "John the Good."

In December, 1806, Keble went up to Oxford for competition, and on December 12th was elected Scholar of Corpus Christi College—a small establishment of twenty Fellows, twenty scholars, four exhibitioners, and not more than six gentlemen commoners. On his first Sunday morning, having slept at the provost's on Saturday night, he mistook the bell of Oriel for that of Corpus and so was too late for chapel. Eleven months later he had nearly finished *Æschylus*. Early in 1808 Keble competed for the English Verse prize, but lost, as he did several times while an undergraduate. In 1809 he was highly distinguished in the senior classes, both in classics and mathematics. In April, 1809, John Taylor Coleridge was elected a Scholar of Corpus and soon became Keble's fast friend. It was he who first made Wordsworth known to Keble. The Lake Poets, at that time, were little appreciated. In 1811 Thomas Arnold came to Corpus.

Keble passed his final examination in Easter Term, 1810, and was placed in both First Classes, a distinction which, before him, Sir Robert Peel alone had earned. He was elected a Probationer Fellow of Oriel April 20, 1811, when not quite nineteen. There he found Whately and Copleston and Davidson in the lead. In 1812 he won the prizes for both the Bachelor's Essays, the English on "Translation from Dead Languages," the Latin a comparison of "Xenophon and Julius Caesar as

Military Historians of Campaigns"—an honor at that time unprecedented. In 1813 he became Examining Master of Oriel, with Cardwell as colleague. While preparing for ordination in March, 1815, he wrote: "The salvation of one soul is worth more than the framing of a Magna Charta of a thousand worlds"; and again: "Pray for me that I may be free from vanity, from envy, from discontent, from impure imaginations. . . . the nearer the time approaches, the more strongly I feel my own unfitness and unworthiness for the ministry. . . ."

On Trinity Sunday, 1815, Keble was ordered deacon by Bishop Jackson of Oxford and was ordained to the priesthood on Trinity Sunday, 1816, by the same Bishop. Eleven years later, on the same day, he was looking forward to correcting the proof of *The Christian Year*. He wrote of Jeremy Taylor as his friend and favorite. His first work was at East Leach and Burthorpe, small and contiguous parishes. Late in 1817 he was appointed College Tutor, and he diligently prepared his lectures, and by his simple and unpretending manner attached himself warmly to his pupils. At Commemoration in 1820, Keble met Robert Southey and Reginald Heber. He resigned his tutorship at the end of Hilary Term 1823; his mother dying on May 11th. Soon afterward he wrote to a friend: "As far as I can judge, the only real bitterness in parting from dear friends is having to recollect how much one has failed in one's duty to them." Mrs. Keble was the object of his most tender affection.

In 1823 Keble accepted the curacy of Southrop. His three parishes brought to him very little more than five hundred dollars a year. To Southrop came Robert Wilberforce, Isaac Williams, and Hurrell Froude to visit him. In 1824 Bishop Coleridge of Barbadoes tendered him the only Church dignity ever offered him—the Archdeaconry of Barbadoes, with an endowment of \$10,000 a year, which he declined. At Michaelmas, 1825, Keble became vicar of Hursley, nearby to Winchester College, of which Robert Barter was warden, and to Winchester School, of which Dr. Moberly was headmaster.

Thomas Arnold, Tucker, Awdry, Charles Plumer, and Coleridge visited him at Hursley. His sister, Mary Anne—his "sweetheart," he called her—died in the early autumn of 1826, and Keble returned to his aged father and his sister Elizabeth, at Fairford.

In June, 1827, Keble published *The Christian Year*, Mr. John Henry Parker acting as publisher. This volume of poems, of imperishable value, has passed through hundreds of editions. *The Christian Year* was meant for and should be taken as an accompaniment to the services of the Prayer Book. It is wonderfully Scriptural; it is inexhaustibly novel. The poem for each Sunday and Holy Day is like a skeleton sermon, full of pregnant thought, its descriptions vividly accurate, loverlike and discriminating in their interest. Keble's desire was that *The Christian Year* should help towards the establishment of "a sober standard of feeling in matters of practical religion." He took for the text of the title page, "In quietness and in confidence shall be your strength." The poems paint a picture of Keble's own heart. In 1827 he prepared a second edition, correcting some obscurities of expression.

In 1828 he writes to a friend of the amazing rate at which Puritanism seems to be getting in all over the Kingdom; "the old-fashioned way of Divinity is quite the exception, not the

rule. . . . " In 1829 he declined the vicarage of Hursley. In 1830 he took up the task of editing the Clarendon edition of the works of the "judicious" Hooker. In 1831 the Bishop of Exeter offered Keble the important living of Paignton in Devonshire, considering him, as he wrote Coleridge, "the most eminently good man in the Church." This he declined. The same year he was appointed to the vacant chair of the Poetry Professorship of Oxford. He delivered his first lecture in February, 1832. The Poetry Professorship is a great office. Keble's *Praelectiones* leave nothing unsaid from want of words to express the thoughts of the poet.

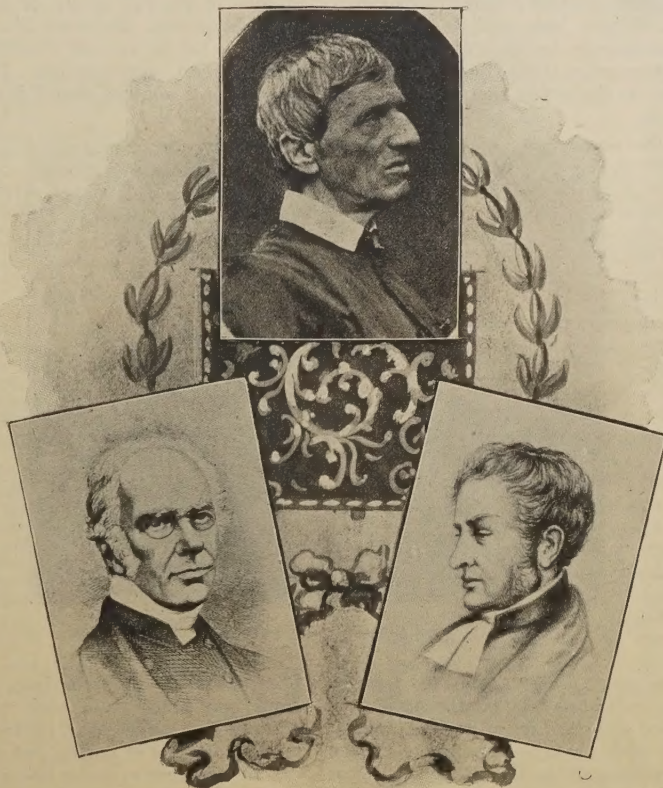
In 1833, Keble was appointed by the Vice-Chancellor to preach the Summer Assize Sermon at Oxford. This he did, on the Sixth Sunday after Trinity, July 14th, and published it under the title of "National Apostasy." It was a sermon couched in measured language and written under deep though suppressed emotion. Newman says in his *Apologia* that he ever

considered and kept the day of the publication of this sermon as the start of the great religious movement, variously termed *Tractarian*, *Oxford*, or *Catholic*. There is little question that Keble was the true and primary author of this great movement. The next step was taken a little later, in July of the same year, when at Hugh James Rose's parsonage at Hadleigh, in Suffolk, there met for conference William Palmer, A. Perceval, and Richard Hurrell Froude. Here was laid down the outline of a practical scheme of work.

The "Tracts for the Times" were the immediate result. Their authors were men of unquestionable loyalty to Holy Church. Newman alone defected and he said he leant on the Bishops: Pusey said he leant on the Church. John Keble wrote Tracts 4, 13, 40, 52, 54, 57, 60, and 89. But he reviewed and suggested the subjects of others and personally secured contributions and extended their circulation.

On October 10, 1835, Keble married Miss Charlotte Clarke. They had known and loved each other from childhood. Keble finally accepted the vicarage of Hursley, on the failure of Sir William Heathcote's health, and was instituted March 9, 1836. In May, 1839, he published his metrical version of the Psalms. In 1839, he delivered the Creweian Oration at the Oxford Commemoration. Early in 1838, he became engaged in the translations for the Library of the Fathers, with Pusey, Newman, and Marriott. Tract 90 appeared on St. Paul's Day, 1841. Keble and Pusey avowed their responsibility. On the Monday following, censure was pronounced. On October 29, Keble gave his last lecture on Poetry, finishing the most original and memorable course ever delivered from his chair. There was no one of equal eminence to succeed him.

The doubts that have arisen in the mind of many a faithful son of the Church were not unknown to John Keble. "As to Rome. . . . come what will, it would be impossible for me to join it until it is other than at present." He had to face what was at least a possibility—"being driven out of all communion whatever." Only a few weeks ago a venerable priest, formerly a professor in one of the most conservative schools of the prophets, wrote almost the same words: "What if the Church leaves me?" Keble writes that "two prelates have distinctly denied an article of the Apostles' Creed, 'the Holy Catholic Church'; such views, if adopted, might drive 'all Catholic



PUSEY.

KEBLE.

NEWMAN.

Christians out of Communion." A little later he wrote: "Nothing could justify one's quitting one's Communion, except a long, deliberate, unwilling conviction, forced on one's heart and conscience, as well as intellect, that it was incurably fallen from being a Church. No private judgment of the comparative perfection of another Church, did such exist, would at all justify such a change. This, as far as I understand myself, is my present judgment in this awful matter. . . ." Then again, . . . "our one great grievance is the neglect of Confession. Until we can begin to revive that, we shall not have the due severity in our religion; and without a severe religion, I fear our Church will practically fail. . . . We go on working in the dark, and in the dark it will be, until the rule of systematic Confession is revived in our Church." There are some who will reverse Hamlet's rule; rather than bear the ills they know, they would fly to others that they know not of!

Lyra Innocentium was published in 1846; *Eucharistical Adoration* in 1859; early in 1863 the *Life of Bishop Wilson*. Keble was very earnest in restoring *Sacra Privata* to its integrity. Once more he writes, "I have been used to think that, not the Church of England exclusively, but the Catholic Church throughout the world, had the promises of the Gospel confined to its pale, yet without prejudice to the notion that God's mercies might overflow towards those especially who, trying to do their best in their position, are kept from believing merely by invincible ignorance. And this I believe to be the doctrine of all parts of the Church. Of course we are inadequate judges both of the degree in which people try to do their best, and of what is invincible ignorance; and from the unhappy divisions of the Church, now for many centuries, we are also but poor judges who are, or are not, within her pale. My own impression is, that the three great divisions of Rome, Greece, and England are (at least I hope so) within the pale. Others holding the Creed, but not having the fellowship of the Apostles, would seem to be in schism. Deniers of the Creed, in whole or in part, in heresy. Socinianism seems a very aggravated form of this, no more entitled to call itself Christian than the teaching of Mahomet, who owned one God and our Lord to be His prophet. I trust there is no reasonable doubt that the Bishops and Priests of either of the three great sections of the Church which I have mentioned have Christ's commission conveyed to them by imposition of hands, for the offering and conservation of the Holy Communion, and are, therefore, successors of the Apostles as Christian priests."

Of the Holy Communion, Keble writes: "That as the Divine Word, or Person of Christ, is everywhere and always present and adorable; so ever since the Incarnation, the presence of the Soul of Christ, or of Both united, whenever and wherever and however He vouchsafes to notify it, is to be taken as a warrant and call for especial adoration on the part of all reasonable creatures, to whom the knowledge of His Two Natures has been vouchsafed, adoration to Him as to God Most High, and to His holy manhood, not separately, but as subsisting in His divine person." . . . "The Anglican portion of Christ's Church. . . . when she came to deal with the vital doctrine of Christ, present and received, in the Holy Eucharist, was providentially guided so to arrange her sayings, and order her symbolical acts, as to maintain, in common with all Christendom for 1,500 years, the reality both of the Presence and of the Sacrifice, while yet, in view of gross errors recently prevailing, she warned us against all coarse and earthly interpretation of either. . . . She accepted, in the highest possible sense, the old liturgical tenet of the Real Presence." In this same letter, which appeared in the *Literary Churchman* over 42 years ago, he writes: "Of all doctrines, that of the Eucharistic Sacrifice is the one on which, in the eyes both of East and West, our Catholicity would appear most questionable. A hair's breadth more of wavering on that point, would seem to them, I fear, an entire forfeiture of our position.

As long as we can appeal to our Prayer Book, our rubrics, and Catechisms, and the dicta of our great accredited divines, we have wherewithal to confront those who, on the strength of inadequate expression in some of our formularies, and still more inadequate obedience to our rubrics, would impeach our faith on this point."

On the night of St. Andrew's Day, November 30, 1865, Keble was stricken with the palsy, while writing a letter. His hand and voice were both affected and the stroke was attributed to over-exercise of the thinking powers. His falling asleep occurred on March 29, 1866, and he was buried in his own churchyard on the 6th of April, the high and low, the rich and poor, the old and young thronged the church and churchyard.

John Keble is one of our uncanonized saints. He was a poet of elevated and sanctified genius. When honors came to him they were borne with meekness and simplicity. His was a temper of singular sweetness and modesty, coupled with austere strength and strictness of principle. There was nothing very unusual in his way of life, or singular and showy in his work as a clergyman. He went, like our Lord, in and out among the poor; yet he was not averse to society. His sermons were plain, earnest, unpretending. His loyalty to his Church was intense. All who had shared her fortunes, good or bad, or who professed to serve her had a place in his affections. Any policy which threatened her, any principles hostile to her influence and teaching, roused his indignation and resistance. He hated show and mistrusted excitement. Without ambition, he steadily put aside all thought of preferment. As a country parson he was faithful and contented. He was never idle. In his poetry he found "the music which expressed what he felt, stirred by the marvels of glory and of awfulness, by the sorrows and blessings of human life." He was a brilliant university scholar, overlaying the plain, unworldly country parson; an "old-fashioned" English Churchman, with great veneration for the Church and its Bishops, and a dislike of



HURSLEY PARISH CHURCH.

Rome, Dissent, and Methodism, but with a quick heart; with a frank, gay humility of soul, with great contempt of appearances, great enjoyment of nature, great unselfishness, strict and severe principles of morals and duty."

As one goes over the history of Keble's day and compares it with the happenings of the present time, a resemblance will be noticed. "The sword" is ever unsheathed in the conflict between the Church and the World, and of the World within the Church, in every century. In each generation there is a call for a Keble, a Pusey, for men filled with wrath against the insolence of those who think that the Church is given over into their hands, against the apathy and cowardice of those who let her enemies have their way. The spiritual character of the Church, as a divine institution not of man but of God, must be restated day by day. "The exact truth" must be preserved intact; no portion of it may be sacrificed, albeit every disciple of John Keble will ever strive, as he did, to "speak the truth in love."

It was Mr. Norris of Hackney who said to the Rev. Robert Francis Wilson, first curate of Ampfield, "Now remember, if you become Keble's curate, you will lose all chance of preferment for life."

Humilitas. Humilitas. Humilitas!

If Keble were with us now, he would still say:

"I suppose it is one's duty to go on as if all were encouraging."

THE WOMAN of Canaan could of herself do nothing for her child, but this one thing she could do, she could find out Jesus, and pray to Him; and this she did with all her might. She prayed and prayed, and by and by came the answer. Will you do the same for any friend or kinsman of yours, whom you believe, or fear to be, living in uncleanness? Try; it will be the very least you can do, but it will prove a great thing if you try in earnest.—Keble.

THE SAINT'S INFANCY.

And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel (Acts 6: 15).

(ST. STEPHEN.)

The light of heaven falls on the newly-baptized, and mothers have eyes to see it; it falls upon the young heart in Confirmation, and pastors have eyes for it there; it falls more fully on the favored few (? at ordination) who learn God's truth in close communion with Him, and the thoughtful have eyes to see it there; but it falls most fully on those who witness as martyrs and true soldiers of the Cross, who see it themselves, as St. Stephen did, on the Saviour's face, and then even the unbelieving world is forced to see. Such a lot may be that of our children; what blessing if we forward it! what doom if we hinder it!

Where is the brow to bear in mortals' sight

The Crown of pure angelic Light?*

And where the favour'd eye

Through the dim air the radiance to descry?

An infant on its mother smiling,

Wash'd from the world and sin's defiling,

And to Faith's arm restor'd, while yet

With the blest dew its cheeks are wet:—

There Christ hath sworn seraphic Light shall be,

Their eyes, the Light to see.

He who vouchsaf'd to kindle that pure glow

Will feed it day and night, we know,

By duteous fear of sin

Fann'd into flame the virgin heart within,

Till once again at Angels' warning

Heaven-gates shall part as clouds of morning,

And the confirming Spirit pour

His glory where young hearts adore:

There is Heaven's Light; there, if true Pastors be,

Are eyes, the Light to see.

And what if there some favour'd one should kneel,

Whom in His time the Lord will seal,

High in the Mount to draw

Light uncorrupt from His pure fountal Law,

Then 'mid his brethren bear unknowing

The lustre keen within him glowing,

But veil it, when he feels their gaze,

As Moses veil'd the Sinai rays?—

Blest, who so shines: and blest the thoughtful few,

Who see that brightness true.

Wouldst thou the tide of grace should higher flow,
The angelic ray more glorious show?

Wait for His trial hour,

His waiting Saints in His dread day of Power.

Ever as earth's wild war-cries heighten,

The Cross upon the brow will brighten,†

Till on the very scorner's gaze

Break forth the heaven-reflecting rays,

Strange awful charms the unwilling eye compel

On the Saints' Light to dwell.

Yes—strive, thou world, in thy rash tyrant-mood,

To slake that burning Cross in blood:—

It will but brighter burn,

As martyrs' eyes near and more near discern

Where on the Father's right-hand beaming,

Light upon Light in glory streaming,

The Saviour, felt, not seen, in life,

Deigns to be seen in that last strife,

And Angels hail, approaching to the shore,

Rays like their own, and more.

Who knows but maiden mild or smiling boy,

Our own entrusted care and joy,

By His electing grace

May with His martyrs find their glorious place?

O hope, for prayer too bold and thrilling,

O bliss, to aid its high fulfilling!

O woe and wrong, O tenfold shame,

To mar or damp the angelic flame!

To draw His soldiers backward from the Cross!

Woe and eternal loss!

—From Keble's *Lyra Innocentium*.

* The Crown of Light, suggested by the name of St. Stephen (στέφανος).

† Cf. Miss Wilbraham's account of Mr. Keble's feelings about the Crimean War, "The individual acts of heroism—often Christian heroism—which that war gave birth to, and the wonderful endurance shown during the course of it by our officers and men, kindled his highest enthusiasm. A really soldierly spirit had great charms for him" (Miss Yonge, "Musings," p. lxi.), and *The Times*, April 6, 1866,—"As Professor of Poetry, he had to write the Ode on the Installation of the Duke of Wellington. It was a good Ode, and must have reminded Keble's friends of an old saying of his that, if he were not a clergyman, he would be a soldier."

WHEN WE LOOK at His course in this His lower world, beginning with endurance of the sharp circumcising knife, and ending with *My God, My God, why hast Thou forsaken Me?* it does seem strange that we should, any of us, expect to pass through life in ease and quietness, or think it hard if we have not our own way in all things.—*Keble*.

THE WORK OF THE TRACTARIANS.

BY THE BISHOP OF FOND DU LAC.

THE rise and causes of any movement are always interesting. Especially to Churchmen are those of the Catholic Revival, which is known as the Tractarian Movement. It is necessary to recognize them in order wisely to appreciate its work.

It is often overlooked that this spiritual activity arose independently in both England and America. It is a sign of God's leading that the good seed springs up in various places simultaneously, and not, as sin does, by human contact. The wind of God bloweth where it listeth, and thou canst not tell whence it cometh, or whither it goeth. The doctrines of the Church, ministry, and sacraments that distinguished the Great Revival were promulgated early in the nineteenth century in the States by Bishops Seabury and Hobart. We may find here a reason of the difference which has marked the Churchmanship of Connecticut and Virginia. The Church was planted, in the seventeenth century, in Virginia by the London society of colonists. But it was at a time of low and decadent Churchmanship. It is gratifying to read how they established the saying of the Church offices of morning and evening prayer. But the Holy Communion was celebrated rarely. Its position in the Church's system as the one divinely ordained mode of Christian worship was not recognized. In the Acts we read that the Christians were wont to assemble together at the first day of the week for their solemn Eucharistic feasts. The Virginians were loyal to the Church as they had received it, and have ever been conservatively opposed to change. There was less of Churchmanship in the North, where the Church was looked upon as both unevangelical and as representative of the British government. Throughout the whole land, moreover, the Church was without Bishops and in an abnormal condition. It is a marvel that it existed at all, and but for the grace of orders in the priesthood, could not have done so. The Revolution brought on a change. Many of the clergy in the North, sympathizing with the Crown, left their parishes and the country. This left the North comparatively free after the Revolution to receive the fuller Church teaching; and so, under Seabury and Hobart, we find the Church in Connecticut and New York becoming High Church, and Virginia and Maryland remaining Low. The balanced wisdom of Bishop White was thrown on the former side, as was seen in his opposition to the two Methodist superintendents, Coke and Asbury, who offered, if they might be episcopally consecrated as Bishops, to bring the whole of their followers into the Church. Bishop White feared what the effect would be of bringing such a body of un-instructed sectarians into our communion. Beside, the proposed bargain had about it a look of Simony and was rejected. So the Church went on in peace and harmony without them, and though it may thereby have lost in numbers, it grew in grace as the minds of Churchmen became more open to the great truths of the Church's order, ministry, and the devotional spirit of her liturgy. Small, but faithful, she became dearer to God than if swollen by numbers.

In England, the movement was preceded by a preparatory one. Europe had been stirred by the terrible wars of Napoleon, which had shaken the ancient thrones and threatened the political existence of England. It has been noticed that great financial disasters or special national deliverances are often followed by a religious revival. "In the time of adversity, consider." On deliverance from the Red Sea, Miriam uttered her great song of triumph. In the early part of the nineteenth century, as a reaction from Voltairian infidelity, there arose in France a deep religious activity, which showed itself, among other ways, in the rise of the wonderful order of the Sacred Heart, under Mother Barat; and that of the Christian Brothers, in the development of the Oratorians, and subsequently in the Dominicans under the great preacher Lacordaire. In England there arose the Evangelical party.

It is worthy of notice that the revival of the faith in England followed the order of the Creed. There was first the revival of belief in "God the Father, Maker of heaven and earth." The unbelief of the Encyclopædists in France and of Bolingbroke and Hume in England was met in the latter country by Butler and his *Analogy*. It met the attack of the day as did Paley in his book of Evidences. Roman Catholic France suffered most in the contest, and Bishops like Talleyrand and many clergymen gave up the Christian religion. But in England, where the people had, by the wise action of the Reformed Church, a knowledge of the Holy Scriptures, the infidel move-

ment was defeated. It is to the great credit of the Anglican position and of its maintenance of the faith that this was so.

Wesley and Whitfield had been pioneers of the revival which came to be called the Evangelical Movement. It brought out in its teaching the next articles of the Creed, those related to Jesus Christ and His atoning work. Amongst the leaders of this school were Charles Simeon of Cambridge, John Venn of Huddersfield, Toplady of Broadhambury, Newton of Olney, and Rowland Hill, a famous preacher. There were among them men noted for their personal piety, such as Fletcher of Madeley, Cecil, and, later, the Haldanes of Scotland. The teaching of the Church at this time was mostly of a dry and legal character. "In the delivery of the sermon," said Robert Hall, "the preacher must be free from all suspicion of being moved himself, or of intending to produce any emotion in his hearers." Blackstone gave his experience of the London pulpit: "As to its morality, it did not always rise, in his opinion, to that of Plato or Cicero; and as for the religion, it was difficult to say whether the preacher believed in the Koran, Confucius, or the Bible." The Evangelicals, by their presentation of the great doctrines of man's lost estate and need of a Saviour and of union with Him by a living faith, revived religion and made it a living power. It is to them we owe the introduction of the Sunday school for children, the founding of the great Church Missionary Society, the agitation that led, under Wilberforce and Clarkson, to the abolition of slavery, the impulse that led Howard and Elizabeth Fry to mitigate the brutalities of the jail. They inculcated amongst their followers strictness of life, placed a ban on theatre-going, card-playing, dancing, and many affected a plainness of dress. They often met in each other's houses for seasons of prayer and to listen to expositions of Scripture. But, as Dean Church tells us, their system became a one-sided and an unnatural one. It was dwarfed and cramped by its narrowness of view. It presented chiefly a subjective side of religion. It was indeed blest, as it brought to the converted soul the assurance of acceptance and inward peace. But it needed to be supplemented by the other doctrines of the Creed, the doctrine of the Holy Ghost and the Holy Catholic Church. Its piety needed to be enriched and completed by gifts of sacramental grace. So we come to the genesis of the Oxford or Tractarian Movement in England which supplemented it.

As in the gospels we see how the apostles were incited to the development of the ministry by the needs and trials of the Church, so the low condition into which the Church in England had fallen and its threatened overthrow led to the new activity. The political riots at Bristol seemed to threaten a repetition of the French reign of terror. Dr. Arnold of Rugby stated in 1832 that "the Church was imperilled amid the crude revolutionary projects of the reform epoch," and that "no human power could save it." He and others urged, like some in our day, that "union should be made with the dissenters as the only refuge against its overthrow!" A bill was introduced by Lord Stanley, suppressing one half of the Irish episcopate, and carried in the House of Lords by a vote of 135 to 81. William Palmer stated in the *Contemporary Review* that it was this Irish Bishops Act that actually brought things to a crisis. It would seem as if the Church's life was in peril and by State oppression its spiritual and Catholic character was to be blotted out. A petition, signed by 7,000 clergy, was presented to the Archbishop in 1834, and a lay petition, signed by 230,000 heads of families. Thus by troubles without and needs within, God pricks men to adopt means for their safety. The work then of the Tractarians was to arouse English Churchmen to the Church's sad and threatened condition and to bring out the objective side of the Christian religion.

It was a tremendous task. The English are a long-suffering and practical people and are apt to be content with things as they are. The Church, as it had been for some time a pope-ridden one, oppressed by foreigners, taxes, annates, ap-

peals, superstitions, had become a State-ridden Church. Convocation, its lawful assembly, had been suppressed from early in the seventeenth century, and the Church could pass no canons for her own discipline or to meet the needs of the age. In ignorance, laxity, and moral abasement it had by no means fallen so low as the Italian Church had done under the Borgias or the clergy at Milan at the time of Charles Borromeo. But the English clergy had been so long under the Erastian influence of the Georges that the sense of the Church's divine origin and the authority of her Apostolic Ministry had been obscured.

The work to be done was nothing less than saving the Church of England from spiritual destruction. It was, humanly speaking, an impossible task. The Church had become atrophied and unalterably stereotyped. Well might it be asked, as one did, "Can these dead bones live?" The city lay in ruins. The modern Sanballats, like those of old, ridiculed and scoffed at the efforts of those who would rebuild the fallen walls. Dead as she might seem, the Anglican Church had within her, by the preservation of the Creeds, a valid priesthood, and sacraments, an indestructible life. The breath of the Holy Ghost could revive the Church, and join bone to bone and fill her with a holier life and adorn her as a living Bride, with the jewels and ornaments of her worship, for with God nothing is impossible.

We cannot dwell too much on this fact: that the great revival, which has seemed to some like unto a pentecostal gift, was God's work. It was a token of God's loving providential care over the Anglican communion. If ever an organization ought to have gone to pieces or withered away as a branch cut off from the parent one, it was the Church of England. But God's blessing has been upon it, protecting it in its reformed Catholic position against the dangers arising within and without. God showed His providential care in taking away the young King Edward VI., called by Stanley that "young Tudor tiger-cub." If he had lived he



KEBLE'S GRAVE, HURSLEY.

would, according to his expressed purpose, have irretrievably destroyed the Catholicity of the Church.

It passed safely, though not without great suffering, through one hundred and fifty years of fierce controversy with Rome and Puritanism. It was no mere intellectual contest. The papacy, the embodiment of worldly power within the Church, hesitates not to use worldly power to accomplish its ends. She would now, at any time, throw Europe into war, if thereby she could regain her miserable temporal power. She used her unholy influence to crush England and her Church by the Spanish Armada. It was by the hand of God that the great fleet was scattered and England was delivered. Cromwell and the Puritans in their bloody rebellion suppressed the Church, drove out the clergy, sacked and ruined the church buildings, made penal the recitation of the Prayer Book in service. We who complain and are disturbed by our trifles can scarcely realize the trials of those hero Churchmen who were faithful in those dark days. May their faithfulness be an inspiring example to us. God also ruled and over-ruled the mistaken secession of the Nonjurors in the seventeenth century and the disastrous Erastianism of the eighteenth. And so in the nineteenth, when the Church's life was at stake, when the waves were seemingly beating into the ship and about to overwhelm it, Christ marvellously manifested His Presence and wrought the Church's deliverance. Anglicans can never be too thankful for what God has wrought, or too trustful that the Hand that has protected them will still "lead them on." God is with her and shall help her and that right early. To every fearful heart He says, to-day, "Be still, and know that I am God."

Wherever God desires a work to be done, He raises up special instruments through which to accomplish His purpose. As God raised up Daniel and Ezekiel to prophesy in Babylon of the Restoration, Ezra and Nehemiah to carry out the rebuild-

ing of Jerusalem, so he raised up saintly men to deliver England's Church. They were not ordinary Christians. They were not mere intellectual reformers. They were persons to whom God gave special gifts of grace and who heroically responded to them. England has no formal method of canonization, no more than the ancient Church had, but the marks of sanctity which distinguish the saints are to be found in some of the holy founders of this great movement which has saved and transformed the Anglican communion.

One cannot doubt that Pusey and Keble and, later, Carter, were of the same high grade of holiness that is to be seen in Francis de Sales, or Carlo Borromeo, or Philip Neri.

Keble was the originator and the mainspring of the movement. It was on the 14th of July, 1833, he preached at Oxford his great sermon on the "National Apostasy." His "powerfully constructed mind," wrote Canon Liddon, "grasped from the beginning the strength of the Anglican position as opposed to Protestantism and Rationalism, as well as to the yet unappreciated power of Romanism." Newman said that Keble was "the true and primary author of the movement." In reference to Keble, he wrote: "I felt that I was merely developing his, not my, convictions."

Pusey had enormous learning and spiritually-illuminated reason.* He could understand the Prophets, because he lived like them. Whatever he did or said was in the spirit of prayer, humility, and love. "I used," said Newman, "to call him the Great! His learning, his immense diligence, his scholar-like mind, his simple devotion to the cause of religion overcame me." His life stands in a way in contrast with that of Curé d'Ars of France. There God raised up an unlearned man, who by his piety drew thousands, already taught in the Faith, yearly to confession. In England God raised up a learned man, who by his sanctity restored to the uninstructed English Church the painful but blessed privilege—the latter the greater miracle of the two! Along with these were others, conspicuous amongst whom was Newman, whom space prevents us here from more than mentioning Hugh James Rose, W. Palmer, H. Froude, J. J. Copeland, Isaac Williams, who were among the pioneers; along with them were J. Mason Neale and Charles Marriott, to be followed by such great men as Bishop Forbes, Liddon, and Dean Church. Their object was to revive in the Church a love of ancient principles and practices, to make better known the doctrines of the Apostolic Succession, the priesthood, the gifts of the sacraments, and the continuity of the Church in England as unbroken by the Reformation. "We all concurred," writes W. Palmer, "in the necessity of impressing that the Church was more than a merely human institution, that it had privileges, sacraments, a ministry ordained by Christ; that it was a matter of the highest obligation to remain united to the Church."[†]

It is one of the commonest mistakes to suppose that the Tractarian movement was intended to favor or spread the doctrine or practices of the Church of Rome. There was nothing pro-Roman about its leaders' position. They believed in the Catholic Church as a whole, and did not vaunt themselves as belonging to merely Western Christendom. Their *terminus ad quem* was not reunion with Rome, for Rome they believed needed a reformation. The effort was to restore the Church's own heritage, not as some in our time have thought to unite with Rome. When God had led Israel out of Egypt, He later sent prophets to deliver her from errors but not to lead her back into the slavery of Egypt. He did not deliver the English Church from the Papal bondage to send those who would bring her again under its dominion. He led the Apostles out from their conception of a temporal kingdom, but did not send the Holy Ghost to lead them into the establishment of a kingdom with an earthly head. "It shall not be so," He said, "among you," "My Kingdom is not of" (or like unto the kingdoms of) "this world." Loyal to Catholicity, the Tractarians were opposed, as all good Catholics should be, to the Papacy. For their authority they looked to antiquity and the teaching of the Ecumenical Councils and of undivided Christendom. Moreover, they claimed not to be inventors or introducers in this of new principles in the Church of England. They constantly appealed in proof of their loyalty to England's Church, and to the older Anglican divines, like Bishops Andrewes, Laud, Forbes, Bramhall, Montague, Bull, Ken, J. Taylor, to Drs. Jackson, Marshall, Frank, and others.

The mode and matter of controversy had become enlarged,

but the general principles were the same. Dedicated to God by lives of devotion, they labored, in the full assurance of truth in the Catholicity of England's Church, for her revival. Persecuted and misrepresented and temporarily hurt by defections, yet "the Church gained strength rather than lost it by the departure of men who were untrue to her principles, and she emerged stronger than ever." And as it has been and will ever be, she became consolidated by her trials, being strengthened by God.

To estimate its *work* we must realize, as Dean Church wrote, that the movement took two distinct lines. "It was on the one hand theological, on the other resolutely practical." Theologically, it brought to the front the fact of the Church's continuity and the result of this important truth. The Church of England was the same Church after the Reformation that it was before. Its name had from early times been the *Anglicana Ecclesia*, the Church of England. It was never known as the Roman Catholic Church. The present Roman Church in England began when Pope Pius V. in 1570 issued a bull excommunicating and deposing Queen Elizabeth and commanding his followers to withdraw from the Church. A small number did separate from the Church and so began the Roman schism in England. Mr. Gladstone testified that he could find no trace of "that opinion common with unthinking persons that the Roman Catholic Church was abolished at the Reformation and a Protestant Church put in its place." The Reformation did not destroy the Church, but repaired and cleansed it. It was the same Catholic Church it had been before, having the same Apostolic Ministry, containing the same three orders, preserving, by removing existing ambiguities in the Ordinal, the *Sacerdotium*, retaining the ancient creeds, the divine office adapted to the laity, the holy mysteries and means of grace, and the Liturgy in the common tongue. Its reformed discipline was in the interests of the training of the individual conscience, and by allowing clerical marriages preservative of the purity of the clergy. It delivered the Church from the worldly power-loving and unscriptural rule of the Papacy. Its good results are seen in the better hold retained of the faith by Englishmen than by those educated in Roman countries. The Reformation was a great, necessary, and glorious work. Whatever defects there may have been, and there could not but be some, the continuity of the Church was preserved. It was the same Church after the Reformation as before. If so, then it follows that just as England was the same nation, with the same laws and customs, after the Revolution of 1688 as formerly, save where explicitly changed, so it was with the Church. She remained the same Church, reformed, but Catholic, preserving all that was not explicitly abrogated. This is the legal principle of construction to be applied to her formularies and Prayer Book.

Whatever the private opinions of some of the pioneer reformers in Kings Henry and Edward's reigns may have been, those who had the final revision of the Prayer Book and the settlement of the Reform in 1662 were decidedly Catholic, and to the Prayer Book and its rubrics as expressing the ripened mind of the Anglican Church the Tractarians constantly appealed.

Their work was especially a serious and spiritual one. "Theologically it dealt," wrote Dean Church, "with great questions of religious principle. What is the Church? Is it a reality or a mode of speech? On what grounds does it rest? How may it be known? Is it among us? How is it to be discriminated from its rivals and counterfeits? What is its essential constitution? What does it teach? What are its shortcomings? Does it need reform? But on the other hand the Movement was marked by its deep earnestness on the practical side of genuine Christian life. The Movement above all was a moral one; it was nothing if it was not this."

It was this spirit that led to its fuller appreciation of the doctrine of the Incarnation. God had become man, not only, as the Evangelicals had emphasized, to redeem us by the offering of Himself on Calvary, but to restore and elevate our nature by union with His own. He came not only to give us forgiveness and an assurance of acceptance and peace, but to make us, through union with Himself, sons of God and partakers of the divine nature.

As in Adam, by a natural union, we all die, so in the new Adam we were by a spiritual but real union to be made alive. The Atoning Blood that flowed before He uttered the *consummatus est* was followed by the water and blood that flowed from His opened side. As Eve was taken from the first Adam, so the Church was taken from the second. We were to be in-

* See Pusey and the Church Revival.

† *Story of the Oxford Movement*, 117.

corporated into Christ and "Christ in us" was to be our hope of glory. This union with Him was on His part to be given by means of the sacraments, made effective by the Holy Spirit and by reception on our part by a living faith. It was this deeper truth that led to the wonderful development of the spiritual life and reformed the lives of so many of the clergy, led to such heroic missionary efforts, and revived in all its beauty and divine simplicity the consecrated life of the religious.

On its intellectual side, the movement gave a new impulse to theological study. The number of books produced by Pusey alone is something marvellous. The writers, if we include those who sympathized or were affected by it, are to be counted by the hundred. They have produced most important work on Holy Scripture, on the Fathers, the Anglican divines. There is no department of sacred learning which they have not illustrated and adorned. Ecclesiastical history, liturgies, apologetics, archaeology, sociology, architecture, music, manuals concerning canon law and the whole realm of spiritual theology. The Tractarians have created a vast literature, profound oft-times in its learning, and ever filled with a devotional spirit. It has enriched not only the Church, but the age.

The work of the movement on its practical side has been of a revolutionary character. It is supernaturally wonderful. It has transformed the English Church. Consider what was its former condition. Writing in 1874, Gladstone said, "that even no longer than forty or fifty years ago the actual state of things as to worship was bad beyond all parallel known to me in my experience or reading. Taking together the expulsion of the poor and laboring classes, the mutilation and blockages of the fabrics, the baldness of the service, the elaborate horrors of the so-called music, above all the indifference of the lounging and sleepy congregations, our services were probably without parallel for their debasement; as they would have shocked a Brahmin or a Buddhist, so they could hardly have been endured in this country had not the perception of the seemly and unseemly been as dead as the spirit of devotion."

One of the first of practical reforms was that in favor of free sittings in the churches. The chancel often and nave had been filled with the box pews, with high sides and curtains and fitted up for the repose of the gentry, while the poor were assigned inferior places or pushed out on rough benches without backs in the aisles. By the aid of the Tractarians these abominations were swept away, and the House of God became free to all men.

The Cathedrals, whose services had been attended by a few, were made living centres of missionary work, and the great congregations now to be seen in them were the result of the energetic action of the Tractarian leaders. The churches everywhere took on signs of improvement. The age of deformation and hypocritical whitewash began to pass away. The three-decker arrangement of pulpit, reading, and clerk desk began to be replaced by a more seemly order. The "mean communion table with a moth-eaten red cloth upon it" was replaced by a more costly one, as the altar of the Lord should be. Gradually the rule began to be obeyed that the chancels should remain as in times past before the dark age of puritanism. Then the symbol of redemption began to take its place where the memorial of our redemption was made. Little by little, as prejudices passed, the two lights, symbolical of the double nature of our blessed Lord, who is the Light of the world, appeared. The Church began and is now progressively appreciating the truths of Dr. Bright's great hymn on ritual:

When to Thy beloved on Patmos,
Through the open door in heaven,
Visions of the perfect worship,
Saviour by Thy love were given;
Surely there was truth and spirit,
Surely there a pattern shown,
How Thy Church should do her service
When she came before the Throne.

'Tis for Thee we bid the frontal
Its embroidered wealth unfold,
'Tis for Thee we deck the reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vesture's fair array,
Thine the starry lights that glitter
Where Thou dost Thy Light display.

Lord, bring home the glorious lesson
To their hearts, who strangely deem
That an unmajestic worship
Doth Thy Majesty beseech;

Show them more of Thy dear Presence,
Let them, let them, come to know
That our King is throned among us,
And the Church is Heaven below.

The spiritual development in souls was ever first with the leaders. They set the example of most holy and consecrated lives, living with Christ and filled with the Holy Spirit. The standard of the Episcopate was elevated. The Bishops no longer could live careless lives of ease. Their position seemed to be eminently a social one. The great Bishop Wilberforce set the pace of untiring hard work which others were prone to follow. The clergy, taught by such great parish priests as Upton Richards and subsequently by Butler of Wantage, strictly ordered their own lives and adapted new methods of parish organization and oversight. The preaching of parochial missions began about 1862, when Fathers Lowder and Benson gave one to the coal miners and about the mouths of their shafts. These spread and were so effective that in 1867 the first great London mission was given, organized by the Cowley Fathers, in which some 145 churches participated and 60,000 persons attended the service daily. The spiritual life of the clergy was further aided by the giving of retreats and quiet days, when they gathered together for earnest self-examination and exhortation and prayer.

The spiritual life that developed showed itself in an enthusiastic spirit for missionary work at home and abroad. The first settlement work was begun by Father Lowder in the east of London, among the dock laborers and sailors and the debauchery of St. Mary Redcliffe highway. Mobbed, insulted, and persecuted, he laid the foundation of a blessed, soul-saving work which has been continued and been followed by many like efforts. The martyr Bishop Patteson, and the hero Bishops Selwyn, Milman, and others who went out to New Zealand, Africa, India, Corea, were the children of the movement.

At home in England we find the revival of convocation in its deliberative capacity, the establishment of the Church Congress, the gathering of the Anglican Bishops in the Lambeth Conferences, the marvellous increase of the Episcopate, the powerful organization of the English Church Union, with its 40,000 members, the various confraternities, like that of the Confraternity of the Blessed Sacrament, with over 2,000 priests, all of which have been in various degrees the outcome of this work of God.

Not least has been the revival of the dedicated Religious Life. Lacordaire said in the pulpit of Notre Dame that "the religious life was the finest fruit of the Catholic Church." Its existence was a proof of the Catholicity of the Church with its priesthood and grace-giving sacraments. Pusey and others devised and prayed for its restoration amongst us, and it came.

There are now many excellent Communities in England and America, both of men and women, who have consecrated their lives to their dear Lord's service and are walking in holiness with Him. It is said there are now more women in the Religious Life than there were at the time of the Reformation. Thus the movement is seen to be the work of God. It has made its mistakes, it has been marred by excesses, it has been injured by some pro-Romanists, but it is yet far from having spent its force. Men of all schools in the Church are learning from one another and are being drawn more and more together as they see the true spirit of the movement. It has not and cannot be destroyed by individual secessions, for it was not founded on men but on principle and was the work of God. Unlike the Caroline movement, which came from the Bishops, and was pressed on from above, it had its beginning in the lower ranks of the clergy and in the enthusiastic devotion of the laity. Movements like the former are wont to fail, those which arise from the people are stable. It has found its way into every class, and scientists, philosophers, lawyers, statesmen are saying its teaching best meets the needs of the age. It has not only come to stay, but to grow and, by a true conservation and loyalty to the Prayer Book, unite the large body of conservative and earnest minded Churchmen.

PERSEVERE in private and secret prayer, however little good you seem to yourself to feel by it. Do not leave it off for fear of becoming formal. If it be but accompanied with keeping of the commandments, it will do you good beyond the knowledge of man; just as a river which seems to part with nothing of its waters, and makes no immediate difference in the look of the ground just about it, may yet in a silent and gradual way, feed and cherish the whole country around.--
Keble.

THE CITY OF REFUGE.

Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.—Genesis 19: 22.

"Angel of wrath! why linger in mid air,
While the devoted city's cry
Louder and louder swells? and canst thou spare
Thy full-charged vial standing by?"
Thus, with stern voice, unsparing Justice pleads:
He hears her not—with softened gaze
His eye is following where sweet Mercy leads,
And till she gives the sign, his fury stays.

Guided by her, along the mountain road,
Far through the twilight of the morn,
With hurrying footsteps from the accursed abode
He sees the holy household borne:
Angels or more, on either hand are nigh,
To speed them o'er the tempting plain,
Lingering in heart, and with frail sidelong eye
Seeking how near they may unharmed remain.

"Ah! wherefore gleam those upland slopes so fair?
And why, through every woodland arch,
Swells yon bright vale, as Eden rich and rare,
Where Jordan winds his stately march;
If all must be forsaken, ruined all,
If God have planted but to burn?—
Surely not yet the avenging shower will fall,
Though to my home for one last look I turn."

Thus while they waver, surely long ago
They had provoked the withering blast,
But that the merciful Avengers know
Their frailty well, and hold them fast.
"Haste, for thy life escape, nor look behind!"
Ever in thrilling sounds like these
They check the wandering eye, severely kind,
Nor let the sinner lose his soul at ease.

And when, o'erwearied with the steep ascent,
We for a nearer refuge crave,
One little spot of ground in mercy lent,
One hour of home before the grave,
Oft in His pity o'er His children weak,
His hand withdraws the penal fire,
And where we fondly cling, forbears to wreak
Full vengeance, till our hearts are weaned entire.

Thus, by the merits of one righteous man,
The Church, our Zoar, shall abide,
Till she abuse, so sore, her lengthened span,
Even Mercy's self her face must hide.
Then, onward yet a step, thou hard-won soul;
Though in the Church thou know thy place,
The mountain farther lies—there seek thy goal,
There breathe at large, o'erpast thy dangerous race.

Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure;
Yet in the world even these abide, and we
Above the world our calling boast;
Once gain the mountain-top, and thou art free:
Till then, who rest, presume; who turn to look are lost.
—From *The Christian Year*, by JOHN KEBLE.

IDEALS OF THE OXFORD MOVEMENT.

By THE REV. E. A. LARRABEE.

IN treating of the ideals of the Oxford Movement it will be necessary at the outset to guard against a possible misconception. It would be a mistake to suppose that the underlying motive of this great spiritual awakening in the Anglican communion can be explained as an enthusiasm for ideals in the sense of visions concerned with the future, whether of the Anglican communion itself or of the Church at large. The ideals that have directed and controlled the whole movement are the result not of some prophetic vision or some new revelation from without, but they are the practical ideals resulting from the fresh disclosure of a treasure that lay hidden in the field of the English Church itself, a treasure which had been lost from view only because of the carelessness and worldliness of those to whom the field belonged.

Accordingly the governing ideals of the Oxford Movement are those that have always belonged to the Church of England in so far as she has been mindful of her inheritance as a true part of the Catholic Church. They were not far to seek even in the periods when her faith was at the lowest ebb, for they belonged to the organic life of the English Church, have ever been enshrined in her Book of Common Prayer, and had not

ceased to be cherished by the holiest and most learned of her sons.

The real secret, then, of the Oxford Movement lies not in the enthusiasm for ideals, but in the re-insistence upon a fact which, for the multitude of English Churchmen, had been forgotten.

The Church of England was no creature of the State. It was a part of that divinely constituted family of which our Lord Himself is the Head, and in which the Blessed Spirit of God rules through a ministry deriving authority in unbroken succession from the apostles themselves. There is still need even to-day of clear and persistent teaching of this truth, but American Churchmen can little realize how generally it had become obscured at the time the Oxford Movement began. The truth was proclaimed anew that the Church of God differs *toto coelo* from any other society of men however formed or organized or however laudable in its purpose. Its foundation is the Incarnation of the Son of God, who in uniting man's nature to His divine Person spanned once for all the distance between heaven and earth. Its life and energizing power are nothing else than the indwelling of the Holy Ghost, who as He had by His overshadowing power enabled the Blessed Virgin Mary to conceive and bring forth the Incarnate Son of God, so now in the Church is ever, through Baptism, begetting new children to God, uniting them to Christ their Head as members of His Mystical Body, and sustaining them in that union through sacramental agencies which He Himself vitalizes and makes effective for this purpose.

That she constituted a true part of the Catholic Church was a claim which the Church of England had always consistently made for herself. She asserted it throughout the Reformation period; she has constantly maintained it since. Her history, her constitution, her order, all bear witness to this truth, her formularies and her services would be meaningless on any other supposition.

Along with this insistence upon her own Catholic lineage she had always recognized the Latin and the ancient Churches of the East as other portions of the Catholic family. She had never presumed to speak for her own children otherwise than as a portion of the Church, and with deference to the ultimate authority of the whole Catholic Church. It was this conception of the character of the English Church and this conception of Catholic authority which the Oxford leaders proclaimed anew. Nothing has occurred since to indicate that their theory was wrong. It is an ideal of the Church based not on an *a priori* assumption, but on the recognition of historical facts. It laments the external divisions of the great branches of the Catholic family, but in the light of history it is not so blindly insistent upon a merely external unity as to fail to discover the deeper work of the Holy Spirit in holding together through the vital bonds of an inner sacramental union portions of the Church outwardly severed from each other through the infirmity of men. Nor is it to be turned back by any taunts of "lack of authority" or of "uncertainty in the faith" while it holds as of faith only what the whole of this great Catholic family has maintained from the first.

The re-statement of this conception of the Church was a bold thing in the face of the aggressive utilitarianism that had just prior to Keble's sermon on the National Apostasy shown its hand and its power in the passage of the Reform Bill. But in the light of this teaching the Erastianism of the day was more and more to be resented as an impertinence and an unwarranted intrusion into the things of God.

The revival of this truth carried everything else with it, and involved the readjustment of the whole life to a new set of ideals.

It involved in the first place a truer ideal of the priesthood. The measure of its dignity was not the value of a benefice, or the favor of the State, or even intellectual attainments, however great, but the office itself which Christ had ordained to be truly representative of Himself, and of which He spoke when He said, "As My Father hath sent Me, even so send I you." It insisted that in the spirit of humility and of the fear of God those ordained to the priesthood should not be afraid or ashamed to claim for their office what Christ Himself had claimed for it, and that the children of the Church should regard them not only as ministers sent to preach and to teach in His Name, but that they should discern in them in every exercise of their office, whether in baptizing or absolving or celebrating the Holy Mysteries, Christ Himself doing through them what it is in His power alone to perform. In other words, the

ideal of the priesthood was to be a pattern of the Great High Priest Himself, since the office exercised by His ministers is but the participation in His own priesthood, and the extension of its power through all time and to every generation of men.

This ideal of the priesthood leads at once to the ideal of worship. All approach to God, whether in prayer or worship, is possible only through the reconciliation made upon the Cross, and must be in union with that perpetual intercession which as our Great High Priest our Lord is ever making in heaven. His priesthood exercised by His ministers on earth is, therefore, the direct way of such access through Christ, and accordingly our Lord provided for its sacrificial function in union with His own meritorious oblation upon the Cross when, in instituting the Holy Eucharist, he gave them the authority and the command, "Do this in remembrance of Me." The bearing of this upon Christian worship is no artificial or arbitrary inference. Worship to be adequate on the part of the Mystical Body of Christ must be a corporate, vital function,

great evil in the world. They have come to think of it rightly as involving insult to God, the gravest ingratitude to our Lord, and as the greatest calamity that can befall the soul. They have learned that Baptism is the first application of the precious Blood of Christ to the soul, cleansing away all its stains, while uniting the soul to God and incorporating it into the Mystical Body of Christ. In view of the high calling of every baptized soul to attain to that perfect union with God whereby at last it may see Him as He is, and be made partaker both in body and soul of the fulness of His life, sin in the baptized has been brought home to the conscience as needing very serious repentance. And here the remedy provided by our Blessed Lord for post-baptismal sins, in so far at least as they have forfeited baptismal grace, has been proclaimed again to multitudes of penitents who have found in sacramental confession and priestly absolution the peace which in some cases they had thought had forever been lost. Many others, though perhaps never guilty of mortal sin, have learned through this same instrumentality



MEMORIAL OF JOHN KEBLE AT OXFORD.

representative of the vital union with Christ its Head in which the life of the Church consists. It must be the full and perfect response of the Bride of Christ to her ascended Lord. It is for this reason that any mere arrangement of psalms and lessons and prayers is in itself an inadequate expression of the Church's worship, since such a service does not call into full exercise the priestly function which is necessary to the setting forth of our Lord's mediation and the joyous expression of the Church's sense of dependence upon and union with His High Priestly action. This sufficiently accounts for the prominence given to the Holy Eucharist as the service in which the multitude of the faithful should engage on every Lord's day. It explains the care increasingly given that the altar and sanctuaries of our churches should be as beautiful and as costly as the means of the worshippers can provide, and that the celebration of the Eucharist should be accompanied with the accessories and the ceremonial which from the beginning in every part of the Catholic Church have marked it as the worthiest act of praise and thanksgiving the Church is permitted to offer.

Not less urgent have been the demands which the ideals of this movement have made upon the conscience in the life of the individual soul. Through the revival of Catholic teaching multitudes have been brought to realize that sin is the one

habits of self-examination and of self-discipline, the necessary remedies against sin, and the rules of a higher walk in the sacramental life.

As a further help in the discipline of the soul, and as furnishing a needful check upon the waywardness of the flesh, correcting past excesses and mortifying the appetite, the Church's Table of Fasts has been kept before the faithful with its authority as a precept of the Church. Its season of Lent especially, and in its degree every Friday in the year, bring the invitation to multitudes to remember the divine Victim upon Calvary and in some measure at least to unite themselves to His suffering in voluntary self-mortification.

For those to whom such a vocation is given the Oxford Revival has recovered the ideal of the religious life, in its technical sense of a closer and more literal following of the pattern of our Lord's life under vows of celibacy, poverty, and obedience. Could it have been foretold seventy-five years ago what the response to that ideal should be on the part of men and women alike, the story would have been incredible. No more wonderful evidence of the hand of God in this movement could be asked than in the revival of religious orders, the establishment of religious houses, the numbers who have surrendered themselves to a call which separates them from the

world in a life of consecration to God, and the marvellous work in the mission field, and for every condition of suffering humanity which has accompanied this response.

But above everything else, the sum and substance of the Catholic revival is the recovery of the joy of the Blessed Sacrament. I say recovery of the joy, for the treasure itself has never been withdrawn from the English Church, notwithstanding the coldness and neglect which have been so much to our reproach. Instead of rare celebrations of this Holy Sacrament as a commemoration whose subjective impressiveness it was thought would be lessened by the frequency of its observance, the revival of the Catholic doctrine of the Eucharist has restored to the Anglican communion as a familiar possession this unspeakable blessing and crowning joy of the Christian life.

The daily or frequent celebrations of this Holy Sacrifice have drawn many thousands to know, from experience as true as any experience of the soul can be, that Communion is no mere reminder of a dead or of an absent Christ, but the joy of His living Presence in that very Body which He took alive from the dead, and in which He now sits at the right hand of God. Feeding frequently upon Him, and thus being kept in constant union with His sacred Humanity, is to-day the rest and support, the great solace and delight of multitudes in the Anglican communion. One such whose days, summer and winter, are spent in a great city, but who for years has never missed daily Communion, writes in language unconsciously like that of the great St. Augustine: "Men go to nature to find God, spend long years of study trying to find Him, give their lives, yes, and their souls to find happiness and riches, and yet here in this sacrament I find All that is: riches, happiness, beauty, goodness—God."

With this ideal placed before the mind, how shall one attempt to speak of the other riches involved in the possession of this treasure of the Eucharist: the communion and fellowship with God's holy ones, the sweet sense of nearness to the Blessed Mother of our Lord, His holy apostles, His martyrs, confessors, and saints, the guardianship and protection of His holy angels, the nearness to our faithful departed, and the comforting thought that we are still able to do them a loved service, as we mention their names on our lips and commend them to Him in the sacrament of His love.

The ideals of the Oxford Movement, becoming more and more realized in the Catholic revival throughout the whole Anglican communion, place the Church before us as our home, our Father's House. Baptism is our birth into it; absolution our restoration when we have strayed; Confirmation the imparting of joyous strength for the duties and responsibilities of our birthright; Communion, the constant Food of His table, the leaning of the head upon the Sacred Heart of Him who makes us His guests; the prayer and unction of the sick, His smoothing of our pillow in sickness, the banishing of all troubled thoughts when we come to die.

Such, in general outline, are the immediate and practical ideals of the Catholic revival within the Anglican communion. To the question, "What is its ultimate goal, its *terminus ad quem*?" the answer of those who have contributed most to its success would undoubtedly be that this is in the hands of God. Certain it is that the real strength of the Oxford Movement, and its appeal to the loyalty and devotion of thousands of souls, has never been due to any programme made for it by men. It has never waited on statesmanship or human leadership. Attempts to guide it or manage it have almost always failed. As it began from God, so the measure of its growth and fruitfulness has been the degree in which captains have left it alone. While, therefore, no true observer of the movement can doubt that God has a purpose for it wider than to be measured by the blessing it holds for the Anglican Church, it seems almost as certain that this purpose will be best furthered by cherishing the ideals it proposes to the Christian life, leaving it with God from whom it began to use it as He will, and to direct it to its end.

IF WE FEEL, as surely almost every one of us must feel, that we are but beginners and babes in Christ; requiring, as the Apostle speaks afterwards, to be fed with milk and not with meat, we may well indeed be humbled and ashamed that we so long continue in that imperfect state, when, for the time, perhaps, we ought to be teachers. Well may it humble and shame, but it must not discourage us. If we are sorry to be but children in understanding, let us strive at least to be children, *i.e.*, inexperienced in malice and mischief; and He will help us, by degrees, to a more manly way of understanding things also.—*Keble*.

"THE ANNUNCIATION."

And the angel came unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.—St. Luke 1:28.

Oh! Thou Who deign'st to sympathize
With all our frail and fleshly ties,
Maker yet Brother dear,
Forgive the too presumptuous thought,
If, calming wayward grief, I sought
To gaze on Thee too near.

Yet sure 'twas not presumption, Lord,
'Twas Thine own comfortable word
That made the lesson known:
Of all the dearest bonds we prove,
Thou countest sons' and mothers' love
Most sacred, most Thine own.

Wandering here a little span,
Thou tookst on Thee to rescue man,
Thou hadst no earthly sire:
That wedded love we prize so dear,
As if our Heaven and home were here,
It lit in Thee no fire.

On no sweet sister's faithful breast
Wouldst Thou Thine aching forehead rest,
On no kind brother lean:
But who, O perfect filial heart,
E'er did like Thee a true son's part,
Endearing, firm, serene?

Thou weptst, meek Maiden, Mother mild,
Thou weptst upon thy sinless Child,
Thy very heart was riven:
And yet, what mourning matron here
Would deem thy sorrows bought too dear
By all on this side Heaven?

A Son that never did amiss,
That never shamed His Mother's kiss,
Nor crossed her fondest prayer:
Even from the Tree He deigned to bow
For her His agonized brow,
Her, His sole earthly care.

Ave Maria! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove?

Ave Maria! Mother blest,
To whom caressing and caressed,
Clings the Eternal Child;
Favoured beyond archangels' dream,
When first on thee with tenderest gleam
Thy new-born Saviour smiled:—

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine.

Blessed is the womb that bare Him—blessed*
The bosom where His lips were pressed!—
But rather blessed are they
Who hear His word and keep it well,
The living homes where Christ shall dwell,
And never pass away.

—From *The Christian Year*, by JOHN KEBLE.

* St. Luke 11:27, 28.

WE ARE NOT to think of our Lord's Sacrifice as of a thing past and done, in such sense that we sinners may have the blessing and benefit of it, without anything done on our part, and without any more merciful interference on His. True, He died once for all; the day of Calvary can never come again. Christ hanging on the Cross was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." But even as He created the world once, and the act of creation needs not to be again, yet still there is need of His constant preserving power to uphold the things which He hath made, and to give life and being to each of His creatures in particular, as they come into His world one after another; somewhat in the same way it is in the matter of Redemption. He died once for all mankind; but He lives again, lives for ever, to communicate the benefits of His death to the Church, which is His Body, and to each Christian in particular. While you remember His Agony and Bloody Sweat, His Cross and Passion, you must not forget His glorious Resurrection and Ascension.—*Keble*.

WITH HEAVENLY perfection before our mind's eye, all perfection here will be to us as nothing.—*Keble*.

WHAT LIES AHEAD OF US.

BY THE EDITOR.

IN the preface "on the present position of English Churchmen" (1847) to his volume of *Sermons, Academical and Occasional*, Mr. Keble devotes 73 octavo pages to the discussion of reasons which should deter English Churchmen from seeking relief from the serious conditions of that day, which he does not underrate, in the bosom of the Church of Rome. It was a time of terrible crisis in the English Church. Oxford had condemned Tractarianism and the whole Church of England had seemed to do the same. Four years earlier Pusey had been suspended from his preaching office at the university for preaching a sermon on the Holy Eucharist, which he treated, says Dean Church, "as a disciple of Andrewes and Bramhall would speak of it; it was a high Anglican sermon, full, after the example of the Homilies, Jeremy Taylor, and devotional writers like George Herbert and Bishop Ken, of the fervid language of the Fathers; and that was all. Beyond this it did not go; its phraseology was strictly within Anglican limits" (*Oxford Movement*, p. 328). Yet nine days after the preaching of the sermon, without trial, refused a hearing, refused information as to his accusers, Pusey had been found guilty of heresy by the statutory board of six professors and suspended for two years from preaching within the university.

Three years before the publication of this volume there had begun a series of secessions from the Church of England to Rome. Mr. Wilfrid Ward, Mr. Capes, Mr. Oakeley, Mr. Ambrose St. John, Mr. Coffin, Mr. Dalgairns, Mr. Faber, Mr. T. Meyrick, Mr. Christie, Mr. Simpson, had all resigned their posts and gone to Rome, as some others had done still earlier. Two years before this volume was published—1845—still others went, with, finally, greatest of them all, John Henry Newman. A host of lesser secessions had followed.

And yet, in 1847, Mr. Keble was able to write with the utmost calmness the reasons why English Churchmen should remain loyal to the Church of England rather than follow Newman to Rome. Neither was there a trace of "Romophobia" in his consideration. Remember, too, that the decrees of 1854 and 1870 were still in the future. It was neither the elevation of the dogma of the Immaculate Conception nor that of Papal Infallibility to a *de fide* character that kept Keble from secession—much less the later denial of Anglican Orders by the Vatican authorities. All these were yet future when Keble, who must have known what were the ideals and purposes of the Oxford Movement, was able to meet the issue with Rome and to show that the Church of England was the safe harbor for her own children.

We preface this negative consideration to the positive thoughts which follow, because some have, in these latter days, attributed to the Oxford Movement a definite Romeward impetus. It is obvious that such, at least, was not Keble's view when he published that volume of his sermons, at the very time of his entire life when, apparently, the pressure to revolt and the impetus to speak discouragingly of the future of the Church of England must have been at their height.

And yet it is equally evident from Tractarian literature that those master thinkers who turned the Church of England upside down and won victory out of defeat and in spite of defections had ever before them the vision of a reunited Christendom. Perfectly certain that the Rome of that day was an impossible goal for them, they yet looked ahead to the day when Catholic reunion might come. Nothing less than such reunion was the *terminus ad quem* of the Oxford Movement.

It is obvious that that *terminus* still lies ahead—and apparently a long way ahead of us. The decrees of 1854 and 1870 and the denial of Anglican Orders have effected a greater change in the Roman communion than even the rejuvenation of the Church of England has changed the face of all that is Anglican. Both communions stand on wholly different ground from that upon which they stood in 1833 when Keble sounded the danger knell, or in 1847 when the internecine warfare among Anglicans was at its height.

Two generations have gone by since then. The Anglican Communion is no longer confined almost wholly to the British Isles. Keble and those who wrought with him are now venerated as Anglican saints. New ideals have permeated the Church and the episcopate. The Church is a power in English life that it was not, seventy-five years ago. In place of the suppression of bishoprics there is the frequent creation of new sees in England, the enormous extension of the colonial and missionary

episcopate, and there are a hundred Bishops of the American Church.

Everything for which the Tractarians contended is now at least recognized as lawful in every part of the Anglican Communion, unless it be in Ireland, and very much of it is thoroughly established. No doubt the Tractarian Movement has, as some contend, spent its force. What have we gained, and what have we still to fight for?

We have gained the recognition that the Church of England is an integral part of the Catholic Church. The Erastian conception that the Church of England is simply the religious aspect of the people of England is not, indeed, dead, but it is no longer the working hypothesis of Churchmen, hardly, even, of the politicians, though sometimes of the petty lawyers, in England. It is extinct in America. But the recognition of the principle gives substantial victory to the Tractarians. Everything else can be worked out in time, if we start from this primal point of view, and we can afford to be patient in the detail of working it out.

But even the unity of Christendom would be but a means to an end. Our Lord prayed for that unity, not as though it were a sufficient end in itself, but "that the world might believe." This, then, is the *ultima thule* of the Christian religion, to which all else must be subordinate. The Church must lead the way for all men to believe.

Two present duties seem to rest upon the Churches of the Anglican Communion, either of which may be so exaggerated as to impair the other. One is the conservation of all of the truth that it has been given us to see. The other is the willingness to see at its full value all the truth that it has been given the Churches of other communions to see. If these two duties can be performed in reasonably even balance, they will pave the way for the ultimate unity for which we pray.

By the conservation of the truth that has particularly been shown to Anglican Churchmen we mean to imply that some phases of the truth have been better developed among Anglicans than among Latins or Greeks. A proper humility ought not to lead us to forget this. The problem of the Anglican Communion in recent centuries has been to hold to the Church a body of thinking men and women whose natural tendency is to disregard religious authority. The correlation between authority and intellectual freedom has not indeed been perfected among Anglicans, but we believe it has been much nearer successful than it has been elsewhere. We may compare, for instance, the pastoral of the American House of Bishops on the Incarnation, issued in 1894, with the Papal Encyclical of 1907 on Modernism. Both deal with substantially the same subject, but the difference of treatment of that subject is very marked. In our judgment, the Anglican treatment is far superior to the Roman. The one seeks to establish the truth by declaring it and defending it; the other by force. Both communions have admitted the presence of heretics within their bodies, both have made examples of a leader among heretics. Yet the one seeks mainly to guide the thought of its children and the other mainly to force thought. The one may, in an extreme case, depose a priest who is proven disloyal, the other is forced to tolerate heresy even where it would not. But in spite of having often carried the principle too far, the Anglican treatment of men who only partially accept the Catholic Faith strikes us as a policy to be maintained. And we need hardly expand beyond mere mention those Anglican perceptions of the truth—the equality of the episcopate; freedom with respect to so much of the discipline that is made compulsory among Romans, giving equal advantages wherever Catholic teaching is fully given among Anglicans but not forcing an over-strict uniformity; the true basis of authority in the Church; the offering of the chalice to the laity; the treasure of worship in our own language; the wealth of the English Bible; the relaxation of the prohibition of the marriage of the clergy; the adaptation of ceremonial to many sorts of worshippers; the freedom from political influence in the mission field; the recognition of the true place of the State as distinct from that of the Church; the wholly spiritual conception of the function of the Church as rightly devoid of temporal power—these are principles which have been impressed upon Anglicans more truly than upon Latins, and are contributions to the finally united Church which it devolves upon Anglicans to conserve.

But this due maintenance of true Anglican glory is one that must be wisely correlated with a willingness to learn from other Catholic communions and to utilize spiritual gifts which these have found helpful. In this Anglicans have been deficient.

That which is "Romish," instead of suggesting a precedent worth trying, is commonly construed a thing to be abhorred. It ought to be clear that if the Holy Spirit is the guide of all parts of the Catholic Church, it is at least *probable* that every part has learned some lesson that has been less fully learned by other parts. If we think we see wherein Anglicans have much to conserve, is it not at least likely that Latins also have something? Unhappily, we have failed to examine distinctly or primarily Latin practices from this point of view. We have too largely assumed that the Holy Spirit leads only Anglicans into the way of truth. Is it wholly impossible that some of the Latin practices might helpfully be localized among us? A work that lies before us is the development among ourselves of the spirit of *sympathetic enquiry*. We should not, certainly, assume that whatever is Latin is necessarily better than whatever is Anglican, but we should certainly be ready to recognize that it *might* be better, and that, at any rate, whatever has been found helpful to the spiritual life of people somewhere else is worth investigation and may be worth reproduction; in other words, that to say a thing is "Romish" ought rather to convey the idea that it is a thing that has been tried and proved useful among some conditions, and might be among ours. We have been deficient in this recognition. We believe that the next generation must cure this deficiency. We must make ourselves broad enough—to use a much misused term—to examine sympathetically and carefully such Latin practices as the office of Benediction of the Blessed Sacrament, the wider use of auricular confession, the restoration of confessional boxes to churches, the practice of the invocation of saints, the observance of the feasts of Corpus Christi and All Souls, the adaptation of other devotions peculiar to Holy Week as we have adapted the office of the three hours, the restoration of the "tradition of gifts" at Ordination, and many other matters that might be enumerated. This is not to say that the verdict of such sympathetic and unprejudiced examination of Latin practices would invariably be favorable, but it must certainly be recognized that, at least, none of these practices runs counter to those especial Anglican conceptions which we feel bound to retain as our contribution to the unity of the Catholic Church. Our whole popular point of view toward things Latin must be changed from one of hostility to one of sympathy.

But that is not all. We cannot rest contented with the thought that one set of men shall be interested in preparing for ultimate unity with other Catholics and another set altogether in bringing Protestants into the unity of the Church. It lies before us to bring back into that ultimate Catholic reunion those English-speaking sectarians whom we have lost from the visible unity of the Church in our communion, many of them by no means without our fault. Catholic Churchmen must be most sympathetic with every movement which would bring these, our brethren, nearer to us; and though in the expression of this sympathy we must not fail to maintain all that is entrusted to the Church to keep, and that we may not surrender, the mere fact of our sympathy with those who are seeking in some way to undo the evils of sectarianism would go far to lead them toward the Church. We can affect them much more favorably by appreciative sympathy, combined with the firm certainty of the Catholic position, than by a vague fear that we shall lose our own standing if we seek to draw others nearer to the Church when, possibly, we cannot, once and for all, terminate their schism.

Moreover, there lies before us a much greater appreciation of what should be the attitude of the Church, as the Kingdom of God, toward mankind in this present life. Even those who believe the sole purpose of the Church is to fit men for eternity can hardly fail to realize how largely these are affected by their present environment, and thus brought nearer or kept farther from that ultimate goal. But many of us are seeing more and more clearly that all the activities of our Lord on earth are activities that pertain, in some degree, to His Kingdom. We welcome the new attention being given to the healing office by thoughtful men in the Church, whether it takes the form of the practical restoration of the sacrament of unction, or the psychotherapeutic labors which Dr. Worcester and his associates have so admirably developed. We welcome the new attempts to apply our religion to social wrongs. It is useful to help on to his feet one who has slipped on a banana peel; it is also useful to kick the peeling off the sidewalk lest others slip as well. It lies before us to apply this principle much more largely to social wrongs than we have done. The Church must not only uplift the fallen, which she has always sought to do, but must go back and examine the impediments that made somebody

fall, and remove them before others fall also. Let the Church, in this coming generation, seek to save the drunkard, and then go back and remove the condition that led him to drink. Let her seek out with infinite tenderness the fallen women in the brothel, and then go back and remove the brothel and keep others from falling. Let her give of her charity and love to those who are sunken in poverty, and then try to unravel the economic causes of that poverty and to remove them. All these things, and many others on the same lines, lie before the Church in this generation. And one reason that we are able to view these newer expansions of our labors within the Church so sympathetically is that at least the best of the workers in these special fields no longer view the mission of the Church as confined to those fields. Thus, in his epoch-marking volume, *Religion and Medicine*, Dr. Worcester well says in a most admirable chapter on "The Outlook of the Church":

"The Church of Christ cannot permanently uphold and propagate itself by anything less spiritual, less comprehensive and tremendous than the Christian religion, and the plain truth is that the Church is not bringing the whole force of the Christian religion to bear upon the lives of the people. . . . But the best that the Christian Church has to offer men is the new life in Christ Jesus, and this all our social endeavors do not seem to make people especially anxious to receive at our hands. . . . Of one thing we may be very sure: unless we soon find a way to unite faith to charity, that is, to infuse our social work with a more religious spirit, it will be taken from us and given to others. . . . The great defect of the social movement in the Church is that it is not sufficient personal, spiritual, and ethical. It can change the environment, but as yet it seems to have no means of changing the heart. It can help men in the bulk, but it has no direct access to the depth of the individual conscience. We therefore venture to believe that the social movement will soon be supplemented by a psychical movement which speaks in the name of Christ to the soul."

We best honor the saints who have so nobly performed their work in the past, by doing *our* duty, among the conditions of *our* day, as they did theirs in their day. So do we conserve their labors and add our little mite to the beautiful structure of loving service which they have erected.

CONFIRMATION.

The shadow of the Almighty's cloud
Calm on the tents of Israel lay,
While drooping paused twelve banners proud,
Till He arise and lead the way.

Then to the desert breeze unrolled
Cheerily the waving pennons fly,
Lion or eagle—each bright fold
A lodestar to a warrior's eye.

So should thy champions, ere the strife,
By holy hands o'er-shadowed kneel,
So, fearless for their charmed life,
Bear, to the end, thy Spirit's seal.

Steady and pure as stars that beam
In middle heaven, all mist above,
Seen deepest in the frozen stream:—
Such is their high courageous love.

And soft as pure, and warm as bright,
They brood upon life's peaceful hour,
As if the Dove that guides their flight
Shook from her plumes a downy shower.

Spirit of might and sweetness too!
Now leading on the wars of God,
Now to green isles of shade and dew
Turning the waste Thy people trod;

Draw, Holy Ghost, Thy seven-fold veil
Between us and the fires of youth;
Breathe, Holy Ghost, Thy freshening gale,
Our fevered brow in age to soothe.

And oft as sin and sorrow tire,
The hallowed hour do Thou renew,
When beckoned up the awful choir
By pastoral hands, toward Thee we drew:

When trembling at the sacred rail
We hid our eyes and held our breath,
Felt Thee how strong, our hearts how frail,
And longed to own Thee to the death.

For ever on our souls be traced
That blessing dear, that dove-like hand,
A sheltering rock in Memory's waste,
O'er-shadowing all the weary land.

WISH MEN WELL, and show them that you do so.—*Keble*.

KEBLE ON THE WAY OF PEACE.

FROM HIS "PREFACE ON THE PRESENT POSITION OF ENGLISH CHURCHMEN" IN "SERMONS, ACADEMICAL AND OCCASIONAL," 1847.

WITH these feelings, we need not, I trust, fear, lest in clinging dutifully to our own Church of England we lose our hold on the First and only True Church. While we forego some things, in themselves desirable, for charity's and obedience's sake, there remains yet a great body—enough, if rightly improved, to fill out a whole life—of Catholic opinions, usages, and sympathies, wherein we may indulge without a shadow of offence. Here lies our true *Via Pacis*, and centre of unity: not to be found by eagerly pressing on to outward communion, but rather by praying for them and with them at a distance—by acquiescing, so long as it shall please God, in the sentence (so to call it) of partial excommunication, which seems now for many centuries to have hung over each separate portion of our sinful and decayed Christendom. This, in God's counsels, may be the kind of unity intended for us, as best suiting our condition, and furthering our probation: an unity of faith, not of sight: an unity which, far from admitting any boastful contemplation of our privileges, cannot be imagined apart from the constant breathings of a lowly and penitent spirit.

May one be permitted (though most unworthy) to offer one concluding suggestion, which will surely be taken in good part by all kind readers of whatever section of the Church? It is this: That at one time or another in our daily devotions, we should offer up our Lord's Prayer, as a prayer, in special, for Church union; if so be He may graciously accept it, remembering His own Eucharistical petition, "THAT THEY MAY BE ONE, AS WE ARE."

Our Father, which art in Heaven, One God the Father Almighty, One Lord Jesus Christ, One Holy Ghost proceeding from the Father and the Son; have mercy upon us Thy children, and make us all one in Thee.

Hallowed be Thy Name: Thou who art One Lord, and Thy Name One; have mercy upon us all, who are called by Thy Name, and make us more and more one in Thee.

Thy kingdom come: O King of Righteousness and Peace, gather us more and more into Thy kingdom, and make us both visibly and invisibly one in Thee.

Thy will be done in earth, as it is in Heaven: Thou who hast declared unto us the mystery of Thy will, to gather together in one all things in Christ, both which are in Heaven and which are on earth: conform us, O Lord, to that holy will of Thine, and make us all one in Thee.

Give us this day our daily Bread: Thou in whom we, being many, are one Bread and one Body: grant that we, being all partakers of that one Bread, may day by day be more and more one in Thee.

And forgive us our trespasses, as we forgive them that trespass against us: Thou, who didst say, *Father, forgive them*, for those who were rending Thy Blessed Body: forgive us the many things we have done to mar the unity of Thy mystical Body, and make us, forgiving and loving one another, to be more and more one in Thee.

And lead us not into temptation: As Thou didst enable Thine Apostles to continue with Thee in Thy temptations: so enable us by Thy grace to abide with Thee in Thy true Church under all trials, visible and invisible, nor ever to cease from being one in Thee.

But deliver us from evil: From the enemy and false accuser: from envy and grudging: from an unquiet and discontented spirit: from heresy and schism: from strife and debate: from a scornful temper, and reliance on our own understanding: from offence given or taken; and from whatever might disturb Thy Church, and cause it to be less one in Thee:

Good Lord, deliver and preserve Thy servants for ever.

WE HEAR and read wonderful things of Holy Baptism, and would like to know more of it. We would like to be instructed how it should make so great a difference in the condition of a little infant, and turn him from a child of wrath to a child of grace. Well, there is but one way of knowing. Watch, pray, strive continually to keep the promise and vow which you then made, and God will, by and by, open your eyes to see the great work which the Holy Ghost has been working in you. By and by, that is in the other world, in the day wherein the Son of Man and all His gracious dealings with us shall be revealed. For it should seem that until then we cannot be made holy enough to receive this high and heavenly knowledge.—*Keble*.

EVENING HYMN.

Abide with us: for it is toward evening, and the day is far spent.
—St. Luke 24: 29.

'Tis gone, that bright and orb'd blaze,
Fast fading from our wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.

In darkness and in weariness
The traveller on his way must press,
No gleam to watch on tree or tower,
Whiling away the lonesome hour.

Sun of my soul! Thou Saviour dear,
It is not night if Thou be near:
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!

When round Thy wondrous works below
My searching rapturous glance I throw,
Tracing out Wisdom, Power, and Love,
In earth or sky, in stream or grove;—

Or by the light Thy words disclose
Watch Time's full river as it flows,
Scanning Thy gracious Providence,
Where not too deep for mortal sense:—

When with dear friends sweet talk I hold,
And all the flowers of life unfold;—
Let not my heart within me burn,
Except in all I Thee discern.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's Breast.

Abide with me from morn till eve,
For without Thee I cannot live:
Abide with me when night is nigh,
For without Thee I dare not die.

Thou Framer of the light and dark,
Steer through the tempest Thine own ark:
Amid the howling wintry sea
We are in port if we have Thee.*

The Rulers of this Christian land,
'Twixt Thee and us ordained to stand,—
Guide Thou their course, O Lord, aright,
Let all do all as in Thy sight.

Oh, by Thine own sad burthen, borne
So meekly up the hill of scorn,
Teach Thou Thy Priests their daily cross
To bear as Thine, nor count it loss!

If some poor wandering child of Thine
Have spurned, to-day, the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.
Watch by the sick: enrich the poor
With blessings from Thy boundless store:
Be every mourner's sleep to-night
Like infants' slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy love
We lose ourselves in Heaven above.

—From *The Christian Year*, by JOHN KEBLE.

* Then they willingly received him into the ship: and immediately the ship was at the land whither they went (St. John 6: 21).

WE SHOULD go nowhere, set about nothing, without taking God along with us. Now, God will not be with us except we be careful, at setting out, not to enter on any way which He has forbidden, and all along to resort to Him by prayer. See then, in anything which you are invited to undertake, that it be such as neither to lead you to mischief nor to keep you from prayer. Let us see to it again, that when our Lord and Master and Owner, He who bought us at so dear a Price to be His own: when He sets a task, we should at once devote ourselves to it, just because it is He who sets it: and should go on with it just as earnestly, not damped in our zeal, not flinching at all from our work, whether we are to have the credit and comfort of seeming to succeed in our work or no.—*Keble*.

WE MUST not at all fret; we must not too much disturb ourselves, when our comforts seem to be withdrawn, and we to be left to our own weariness. It were wrong to fret, though we cannot help being pained: because these are matters which our Lord keeps in His own hands, we must leave it to Him: He only knows when and how we need to be comforted, when and how to be left desolate and for how long.—*Keble*.

SESSIONS OF THE PAN-ANGLICAN CONGRESS

The Papers and Discussions Cover a Very Wide Range of Subjects

SOCIAL, ETHICAL, AND RELIGIOUS PROBLEMS

Crowded Meetings, and Great Enthusiasm Manifested

AMERICAN BISHOPS AND CLERGY PROMINENT SPEAKERS

The Living Church News Bureau (London, Vigil Before St. John, Baptist, 1908)

THE Pan-Anglican Congress has now settled down strenuously to the very heavy work cut out for it during its seven days' sittings. The time table of the various sections of the Congress had been arranged in part as follows:

A. THE CHURCH AND HUMAN SOCIETY.—All these meetings in the Albert Hall.

B. CHRISTIAN TRUTH AND THE OTHER INTELLECTUAL FORCES.—All meetings in the Kensington Town Hall.

C. THE CHURCH'S MINISTRY.—Meetings in the Holborn Town Hall on Tuesday, Wednesday, Friday, and Saturday, and in the King's Hall, Holborn Restaurant, on Thursday and Monday. Those of Section C II in Sion College.

D. THE CHURCH'S MISSIONS IN NON-CHRISTIAN LANDS. Meetings of Section D I in Caxton Hall. Those of Section D II in the Council Chamber, Caxton Hall.

E. THE CHURCH'S MISSION TO CHRISTENDOM.—All meetings in the Hoare Memorial Hall, Church House.

F. THE ANGLICAN COMMUNION.—All meetings in the Great Hall, Church House.

G. THE CHURCH'S DUTY TO THE YOUNG.—All meetings in Sion College.

The second day's session of Section A was devoted to the consideration of the social question under the aspect of Sweated Industries. The Coadjutor Bishop of New Hampshire presided, in the absence, through illness, of the Bishop of Birmingham, and there was an enormous attendance at both sittings. The subject was introduced in a telling manner by Miss Constance Smith (of the Executive Committee of the Christian Social Union). Senator Dobson (Australia) urged that the Church should not leave the question to be dealt with by a party in the State that stood for materialism.

CHRISTIAN PHILOSOPHY AND ITS OPPONENTS.

The discussion in Section B was in relation to Christian Philosophy in contrast with "Christian Science," Agnosticism, and Pantheism. The Metropolitan of India was in the chair. Miss Eleanor M. Reed, M.D. (United States), said that "Christian Scientists" were using laws which psychology was teaching, but they were using them by methods which scorned religion. The Rev. Dr. McComb (Boston) stated that educated opinion in the States regarded these people with amused and good natured toleration. The Bishop of Bloemfontein would have more coöperation between doctors and the clergy. The Archdeacon of Ely, taking a different line from the other speakers, deprecated the use of new therapeutic methods, because fraught with dangers both religious and moral. The Dean of Denver also spoke. Professor Sorley dealt with Agnosticism, and the Rev. Dr. Caldecott with Pantheism, both being well qualified to speak *ex cathedra* on their respective subject. The Rev. Dr. Hayes (New York) stated that in the United States Pantheism was influencing more people than Agnosticism and Materialism.

The "Priesthood of the Laity" was the general subject discussed at the session of Section C, the Bishop of Gloucester presiding. The Bishop of Stepney, in speaking of Confirmation, showed his leaning towards primitive Catholic practice in considering that the real point was not the age of the candidate, but the capacity of the candidate to realize his or her union with Christ in Holy Baptism. The Rev. Cyril Bickersteth, C.R. (Miffield), laid stress upon making the office of sponsors a reality. He would rather leave children unbaptized, trusting them to the unconvenanted mercies of God, than disregard the ancient rules of the Church in the baptism of infants. Mr. McBee (editor of the *New York Churchman*), who was also one of the three invited speakers in the morning, urged with much enthusiasm the importance of the laity taking their rightful position in the work of the Church.

A DISCUSSION OF WOMAN'S MINISTRY.

Two of the selected speakers in the afternoon, when Women's Ministry was discussed, were Mrs. Creighton and Deaconess Baker (Southwark). Mrs. Creighton complained that the clergy were rather inclined to snub women of independent views and exceptional gifts. Deaconess Baker did not believe that a deaconess should be treated simply as a parish drudge. Among other speakers in the general discussion was Deaconess Knapp (New York).

"Medical Missions," "The Edification of Converts," "Industrial Missions," and "Literary Translation" were all down for consideration by Section D at different meetings, under the presidency re-

spectively of the Bishops of Zanzibar, Durham, Western Equatorial Africa, and Pittsburgh. Among the leading speakers were two C. M. S. missionaries, in Persia and Kashmir, the director of the Uganda Company (Limited) and East African Industries (Limited), the Bishop of Travancore and Cochin, and the editor secretary of the S. P. C. K. The last, Dr. McClure, dealing with "Literary Translation," urged that in all translations the Prayer Book should precede the Bible.

The subject for treatment by Section E, the Archbishops of the West Indies and Toronto presiding, was "The Church's Duty to Her Exiles"—her members in various states of life living far from home. Among those who contributed addresses were Sir James Bourdillon (late Lieutenant Governor of Bengal), Bishop Taylor-Smith (Chaplain General to the Forces), and the Rev. H. E. Elwell (Emigration Chaplain to the S. P. C. K. at Liverpool).

ESSENTIALS AND NON-ESSENTIALS—THE "HISTORIC EPISCOPATE."

Section F again dealt with the Anglican Communion under the sub-divisions of "Things Essential and Non-Essential" and the "Historic Episcopate." Bishop Collins presided throughout the day, and there was a crowded attendance. Canon Henson seemed to leave the impression that about the most essential things were the conclusions of Neologian criticism. Chancellor Worledge held they could not compromise on the sacramental system, or abandon the apostolic ministry. The Rev. Dr. Grosvenor (New York) argued in favor of a wide tolerance of opinions. The chairman, in summing up, was quite willing to agree with those who said that the Creeds were not in their nature absolutely sufficient, but, as loyal and true Churchmen, if they desired something that was not there now, they were bound to accept that which was there. (Applause.) The first paper on the "Historic Episcopate," by Professor Gwatkin (Cambridge), was written from the standpoint of one who rejected the claim that Episcopacy was essential to Christianity. Canon Stephen (Melbourne) denounced the exercise of autocratic power on the part of Bishops. The Rev. Dr. Niver (Baltimore) stated that Churchmen in the United States stood on the platform of historical faith and order, with wide liberty for local and national aspirations. Earl Nelson said that to forfeit the claim to the true line of the Episcopate would not only cut them off from other parts of the Catholic Church, but estrange them from those partitions of the Lutheran body which, although they had lost the Apostolic Succession, were desirous of recovering it. The Rev. Dr. Carstensen (New York) also spoke.

RELIGIOUS TEACHING AND THE PUBLIC SCHOOLS.

At the first two meetings, in Section G, the subjects were "The Religious Education of the Young" and "Methods of Religious Training," the Bishops of Kensington and Ohio presiding. Dr. Canfield (librarian of Columbia University, New York) contributed a paper—read by the vicar of Windsor—which proved highly contentious. It was in the nature of a brief for the secular solution of the Education question in the United States. Miss Clara E. Grant (head teacher of a London County Council School for infants) came out strongly in favor of religious teaching in the schools. The Bishop of Central Pennsylvania declared that the conditions of things in the United States made secular education necessary, while their boys and girls compared well, in all respects, with those in England. The Rev. H. L. Duhring (Philadelphia) thought that his countrymen were steadily moving along the way towards removing the negative side of education and imparting to secularism some moral and Christian spirit. The Bishop of Auckland dissented entirely from Dr. Canfield's main conclusions. His paper, he said, divided life into that false and mischievous division of secular and religious. The vicar of Pendleton, Lancashire (Rev. Mr. Rees), also referring to Dr. Canfield's paper, understood that some of the leading authorities in the United States were in great anxiety in regard to the effect of secularization upon the moral character of their people. On "Methods of Religious Training," the remarks of Mr. E. E. Selwyn of King's College, Cambridge, were particularly edifying. He thought Cambridge boys at school were taught too much of detailed Bible history, rather than reasons for their faith as Christians. Paper were contributed by the headmasters of Westminster and Berkhamstead schools, and the Rev. Messrs. Spencer Jones and Percy Dearmer also spoke.

"THE CHURCH'S MINISTRY."

There were evening meetings at the Albert Hall and Church House, and a service at St. Paul's. The general subject for consideration was "The Church's Ministry." The Archbishop of the West Indies presided at the Albert Hall, the great circular auditorium being crowded. The Bishop of London, who met with quite an ovation, declared that to be ordained was the happiest thing in the world. The Bishops of Winchester and Pennsylvania and other speakers followed. The Bishop of Massachusetts was in the chair at the Church House. Deaconess Knapp (New York) spoke of the vocation of a deaconess. Mr. G. A. King passed some criticisms on the clergy, and Canon Carnegie (Birmingham) replied by pointing out some of the faults of the laity. St. Paul's was densely crowded. The *Primus* of Scotland gave an introductory address on "Penitence," followed by addresses by the Bishop of St. David's and the Rev. Dr. Grosvenor (New York). The latter speaker, dealing with the "Ministry of Laymen," said that a few great labor leaders, politicians, lawyers, actors, business men, etc., who were true to their order,

and true to Jesus Christ, would open for the Church more doors than a thousand sermons.

AMERICANS ADVOCATE PROHIBITION.

On Thursday, Section A, under the presidency of the Bishop of Columbia, discussed the "Drink Traffic"; and under the presidency of the Bishop of Montreal, "Gambling and Speculation." The Earl of Lytton and Judge McDonald (Canada) were two of the invited speakers on the former subject. In the general discussion, both the Rev. Dr. Thomas (Washington) and the Bishop of Utah warmly supported prohibition. On the other subject, among the speakers were Mr. Killick of the London Stock Exchange, Mr. John Hawke (honorary secretary of the National Anti-Gambling League), and the Rev. Father Waggett, S.S.J.E. The meeting was unanimously opposed to raffles at bazaars, among other forms of gambling.

Section B resumed its sittings under the presidency respectively of the Bishops of Calcutta and Exeter. The subject was "Christianity and Morality" as criticised in the West, and in the East. The Bishop of Ossory led off the discussion. To the rationalistic mind of Dr. Hastings Rashdall, a New College, Oxford, don, Christianity required no person to accept as coming from God that which did not commend itself to his own reason and conscience. Father Kelly, S.S.M., described the moral ideal of the world as pride enlightened; of Christianity, penitence. The Bishop of Rhode Island thought the Church had held up a narrow, un-Christian ideal. The Rev. T. Inai (Japan) declared that Japan would only be won to Christianity by Christ being preached to it as the greatest Lover of the individual family and the noblest Patriot.

The Bishop of Stepney presided over Section C, the particular subject being the "Rights and Duties of the Laity in Regard to Church Government." Dr. N. W. Hogles, K.C. (Canada), spoke of the methods adopted in the Canadian Church; the Bishop of Pretoria sketched those in South Africa, and Sir Morgan Crofton and Canon Meredith followed as representatives of the Irish and Scottish Churches. Mr. H. J. Torr made a moving speech on behalf of lay representation. Papers were read on "Lay Readers," and one on "Church Army Evangelists," contributed by Prebendary Carlile, head of the Church Army. The Rev. Walter Bentley (Brooklyn) made an impassioned appeal to the Church Army to start a branch in the United States.

MISSIONS AND MISSIONARIES.

Section D had three topics for consideration—"The Relations of Missions and Missionaries to Governments," "The Opium Traffic," and "The Relation of Missions to National Customs." The chairmen were the Bishops of Durham and Western Equatorial Africa. Papers were contributed on the first subject by Sir Charles Elliott (late Lieutenant Governor of Bengal), Sir W. Mackworth Young (late Lieutenant Governor of the Punjab), and the Bishops of Madagascar and Likoma; on the second subject by Dr. Caldecott and others; and on the last subject by Archdeacon Moule (China), the Rev. H. P. Walsh (Bangalore), and Mira K. Nixon Smith (Sikoma). Dr. Caldecott believed that the opium question was moving in the right direction. Bishop Tugwell (Western Equatorial Africa) stated that the whole future of the Church in West Africa depended on the marriage question.

The meetings in Section E, presided over by the Bishop of Perth, Western Australia, were devoted to the consideration of the Church's Progress in India, China, and Japan as affected by Race Problems. Canon Westcott (India) said that it was not the racial characteristics of Englishmen that commanded the respect of Orientals, but rather the spirit of Christ as it had formed the English character. The Rev. W. G. Walshe (formerly missionary at Shanghai) thought the Church's progress in China would be greatly furthered if her representatives possessed in addition to the indispensable spiritual qualifications the instinct of reverence. Mr. P. Y. Saiki (a native delegate from Japan) said that the vital question before the Church there was how to convert ancestor worship to the true worship of God, "the ancestor of all mankind." The Rev. Lord William Cecil owned that Christianity could never wear in Japan its Western garb, nor was there any necessity to destroy the beautiful externals of Japanese religion. Among those who joined in the general discussion was the Rev. George Wallace, Professor of Church History in the Trinity Divinity School, Tokyo (American Church).

THE POSSIBILITIES OF THE REUNION OF CHRISTENDOM.

Section F met under the presidency of Bishop Collins to consider the "Possibilities of Intercommunion and Reunion." The great hall of the Church House was crowded. Lord Halifax, the first selected speaker, quoted at the outset words of Dean Church and Pope Leo XIII. to the effect that peace was the essence of the Christian character. He was in favor of a visible union with the Latin portion of the Catholic Church. Roman Catholics, in speaking of the Church, had in mind her external government, whereas Anglican Catholics meant thereby the Mystical Body of Christ. To confuse and mistake the two ideas was to make understanding impossible. Let English Churchmen ask themselves why the obligation of belief in One Holy Catholic and Apostolic Church was so lightly recognized in England. As to the Roman situation, he took exception to the absolute subjugation of priests to Bishops and Bishops to the Roman Pontiff. The Rev. Acland Troyte (chaplain at Pau) thought that at present the Church of Rome had best be left alone. Mr. W. J. Birkbeck pointed out that the Eastern Orthodox Church had already made

advances toward the Anglican Communion, and the next step rested with the Lambeth Conference. The Rev. Dr. Richards (diocese of Travancore) said that from the ancient separated Eastern Churches they should at least expect the acceptance of the first four General Councils. The Rev. Dr. Headlam (principal of King's College, London) said that the point of interest in the negotiations for intercommunion with Rome a few years ago was that the negotiations had revealed a real desire on the part of many members of the Roman obedience for closer union with the Anglican Communion. That desire still existed, if hidden. There were many more priests in the Church of Rome desirous for union now than there were ten years ago. What was wanted was personal intercourse, while they must be true to their own essential position. The Rev. W. H. T. Gairdner (Jerusalem) and the Rev. Dr. Israel (Central Pennsylvania) took part in the general discussion. Concerning union with the Protestant sects, the Rev. Lord William Cecil thought they should cultivate friendly relations with their adherents on every occasion when theological matters were not brought in question. The Dean of St. Patrick's, Dublin, was not sanguine about the movement in this direction. The Rev. Dr. Kinsolving (Maryland) said there were indications that the leaders of Protestant bodies in the United States were growing weary of their divisions. The Rev. R. J. Phillips (Massachusetts) gave concrete examples of the reception of whole communities of Protestants into the Church. Bishop Collins, in summing up, said that they had seen by the discussion the dangers of trying to secure intercommunion and reunion by varnishing over the lines of cleavage which existed.

The meetings in Section G for the consideration of Preparation of the Young for Personal Service were presided over by the Bishops of Auckland and Croyden. Among those who read papers and took part in the general discussion were a number of headmasters and assistant masters of English public schools, including the Rev. Hon. Edward Lytleton, Headmaster of Eton.

There were again evening meetings at the Albert Hall and Church House, and a service at St. Paul's, when the subject for consideration was "Missions in Non-Christian Lands." At Albert Hall, where the Primate presided over a crowded gathering, Bishop Graves (Shanghai) urged the strengthening of the Church's position in China by the fusion of the English and American missionary dioceses. At the Church House meeting, under the presidency of the Bishop of West China, Bishop McKim (Tokyo) said that Japan's advance in morals and religion had not corresponded to her advance in other ways. It was a great mistake to suppose that the Japanese changed their religion as easily as their coats. The attendance at St. Paul's was even greater than at the two previous services. The introductory address on "Penitence" was given by the Rev. Dr. Robinson (All Hallows', Barking, E. C.).

I will endeavor to conclude my report of this very remarkable Congress in my next letter. J. G. HALL.

INTEGRITY AND INFLUENCE.

By C. H. WETHERER.

HE who is possessed of strict integrity is a man of whole-some moral influence in his community. One of this type of character may have only a moderate measure of intelligence, and may have but very limited educational advantages, yet he wields a far greater and better influence over his acquaintances than does a man of large mental ability, liberal education, and pleasant manners, who is decidedly lacking in integrity. A person of thorough integrity is a morally strong person, and the influence of that strength is much greater in the community and is worth more to it, than is the influence which proceeds from one who is mentally strong but is morally very weak. Too much cannot be said in favor of personal integrity of the best type. The worth of it to society cannot be computed by any commercial standards. As one example of the power of integrity we may refer to the illustrious Benjamin Franklin. It is said of him that he attributed his success as a public man, not to his talents, nor his powers of speaking, for these were only moderate, but to his known integrity of character. It was because of this quality, he said at the close of his life, "that I had so much weight with my fellow-citizens." Then he added these words: "I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my point." It is a historical fact that Mr. Franklin exerted a mighty influence over a multitude of people, and always of the best quality; and very much of it was owing to his inflexible and transparent integrity. All classes of people had the utmost confidence in his word and in the positive purity of his motives. His acquaintances always knew just what his attitude was in reference to any question which he espoused. And to-day men and women of this character are in demand by good citizens and general society. Our young people need to be impressed by the truth that a high grade of personal integrity is of priceless value.

BISHOP POTTER'S CONDITION MUCH IMPROVED

Latest Advices Hold Out Hope of His Recovery

OTHER NEWS ITEMS FROM THE METROPOLIS

[By TELEGRAPH.]

New York, July 7, 1908.

BISHOP POTTER'S condition is much improved, and hope is expressed by his physicians that he will recover. His heart's action is still a matter of great uncertainty, but it has responded fairly well in spite of an organic trouble which has been growing for many years. Will-power and cheerfulness may save the patient.

A later bulletin says the indications point towards ultimate recovery. Both physicians have signed Mrs. Potter's request denying that mental science treatment of any sort is contemplated. Relatives have returned to their homes.

The Living Church News Bureau
New York, July 6, 1908

The day began with the same trying heat and humid conditions prevailing for the past week. Many persons had a half or whole holiday on Friday. Of all the exchanges the Stock Market was the only one open for business. Little was done in buying and selling; the day's sales amounted to less than in any day in ten or more years. The high humidity added to the torrid warmth caused great suffering; three deaths and numerous prostrations. The exodus by ferry and trains was very heavy; some parts of the city to-day appear quite depopulated. Local rains came this afternoon, but after the showers hardly any relief came. It has been a comparatively quiet day; much more so than ordinary Sundays in some respects.

A periodical just issued by the clerical staff of one of the prominent chapels of Trinity parish contains this notice:

"The following is taken from a letter written December 14, 1907, by our late rector to the clergy of the parish:

"Your attention is called to a circular, dated November, 1904, and signed by the rector, the vicars, and all other clergy, announcing that no clergyman of this parish will solemnize holy matrimony in any case in which either party has a husband or wife living, who has been divorced for any cause subsequent to marriage, and that the marriage of any person so divorced shall not take place in Trinity Church or in any of the chapels in this parish. In view of the numerous changes in the clerical staff since the year 1904, . . . the rector deems it proper to call the attention of the reverend clergy to the rule of this parish on the subject of the re-marriage of divorced persons, lest any uncertainty on that point should arise by reason of recent appointments and the lapse of time since the order was made. . . . The order of 1904 is hereby continued and declared to be in force."

To insure complete and accurate returns warning has been given that the Health Department intends to prosecute clergymen who have failed to report marriages in the first half of this year. That many have not obeyed the law which requires that reports be made was disclosed to the department when the records were completed, which showed a decrease from the same period of last year of 6,500, and the fact that the license bureau has issued considerably more than the number reported, although the bureau records have not been made up to date. The failure to report is a misdemeanor, punishable by a fine of \$100.

Canon William Sheafe Chase, rector of Christ Church, Williamsburg, who was found guilty of contempt of court and sentence suspended by Justice Marean in Brooklyn recently, has applied before the same justice for permission to appeal from his decision to the Appellate Division. When Justice Marean was asked for the order he told the attorney for the canon that he would have to sentence Mr. Chase first and then he could appeal from his decision. The sequel is that, indignant at the appeal taken by the rector, Judge Marean made an order for Canon Chase to appear before him on July 31st for sentence. The canon was one of the leaders in the fight at Albany for the anti-betting bills. He was not in court when Judge Marean made his order. The case grew out of his interest in prosecuting a moving picture concern for doing business on Sundays in Williamsburg. On January 14th last, Canon Chase appeared before Judge Marean and was adjudged guilty of criminal contempt of court.

MISSIONARY SPIRIT AT WORK IN CHICAGO

Cathedral Woman's Auxiliary's Good Wishes Follow Miss Huntoon to Alaska

PAROCHIAL AND OTHER DIOCESAN NEWS

The Living Church News Bureau
Chicago, July 6, 1908

ON the evening of St. John's Day, Thursday, June 24th, a farewell reception was given by the Cathedral branch of the Woman's Auxiliary, in the Mission House, to Miss Huntoon, who leaves Chicago for Alaska in July to take charge of a hospital in Ketchikan, as one of Bishop Rowe's new missionaries. Her friends gathered to greet her and to wish her God-speed before her departure for the mission field. Canon Moore and the Rev. H. R. White of the Cathedral staff of clergy made addresses on behalf of the Cathedral congregation, of which Miss Huntoon is a member, and assured her of the deep and prayerful interest of her friends and fellow-workers at home. Miss Groesbeck presented her with a purse of \$30, as a small token of esteem and good-will from the Cathedral branch of the Girls' Friendly Society. In thanking all her friends for these many evidences of their regard and support, Miss Huntoon spoke with great earnestness on the importance of her undertaking, and of her own feeling of gratefulness that she might be enabled to help in furthering the good work which is being done by the Church in Alaska. Refreshments and a social half-hour brought an impressive and noteworthy evening to a close. Miss Huntoon is the second Chicago Churchwoman who within a brief space has volunteered to go to distant parts of the mission field, Miss Whitcombe, of the Church of the Ascension, having likewise gone some few months ago to another district far from home. These are indications of the strong missionary spirit which is at work in the hearts of many Chicago Churchwomen, even if circumstances prevent the others from personally going to work as missionaries.

NEW RECTOR FOR CHURCH OF THE REDEEMER, ELGIN.

With the first Sunday in July the Rev. W. I. A. Beale commenced his new work at the Church of the Redeemer, Elgin. This parish has been without a rector for some months, but has been well supplied by the Rev. Abram V. Gorrell of Chicago, who has taken the services most of the time since the parish became vacant. The Rev. Mr. Beale has been on the Cathedral staff of clergy for a year or more, and of late has been in charge of St. John's Mission, Chicago, the congregation which has just been replaced in charge of the Rev. Irving Spencer. The parish at Elgin is in good condition, with well-equipped buildings, including a comfortable rectory and a good parish house. There has lately been purchased an unusually fine pipe organ, of excellent voicing and ample power, furnished with an electric motor and a fan-blower as wind-supply. The purchase of this instrument was part of the large improvements made in this parish under the rectorship of the Rev. Jesse H. Dennis, who went from Elgin to Meeker, Col., about a year ago. There are about 275 communicants in the parish, and there is scarcely any debt. The Church's property is well located in the center of this thriving city and the outlook for growth is encouraging.

SECTIONAL CONFERENCE OF CHICAGO B. S. A.

One of the best of the sectional conferences of the Chicago Brotherhood men which have been held during the past fortnight was that held at St. Paul's, Riverside (the Rev. R. O. Cooper, rector), the evening of St. Peter's Day, June 29th, for the "Burlington Route" chapters, as they are familiarly called. There were delegates from Riverside, Berwyn, LaGrange, Lawn-dale, and Hinsdale, and the proportion of attendance was the largest of the five conferences. The addresses of the evening were made by Messrs. D. B. Lyman of La Grange, Courtenay Barber, and John H. Smale, of the Executive Committee of the Local Assembly, the themes being the Milwaukee Convention and all the kindred topics. At the close of the conference light refreshments were served by one of the guilds of St. Paul's parish.

PROGRESS OF ST. GEORGE'S CHURCH, GRAND CROSSING.

Vigorous work has been accomplished by St. George's Church, Grand Crossing (the Rev. George M. Babcock, rector), toward ridding the parish from the burden of the old debt, which has been a heavy weight for many years. Within the past year \$1,000 has been paid on this debt, the balance being but \$1,500. Plans are out for the "burning of the mortgage" on or before the 17th of June, 1909. A good deal of help in paying off this in-

ONE THING we know, that the grace of God, which is made sure to us as Christians, is able to do all things, if we would make all the use we might of it.—*Kellicott*.

debtiness has been received from friends outside the parish, but the members themselves have also rallied to the task, and there is a bright prospect that this mortgage-burning festival will take place on or before the 17th of next June. The Rev. Dr. O. A. Toffteen has been officiating at St. George's during the absence of the rector, who went away on his wedding tour during the latter part of June. One of the active organizations in St. George's is the Knights of St. Paul, an organization of the boys. Early in June St. George's chapter, No. 24, went to St. Elizabeth's mission, Chicago Lawn, by invitation of the Rev. W. C. Way, priest-in-charge, and initiated fourteen members of St. Elizabeth's chapter, No. 39. The boys of St. George's chapter are working hard to learn the degree-work, so as to be able to form themselves into a prize degree-team. This new organization is growing in popularity in those parishes and missions where special attention is paid to work among the boys.

HISTORICAL SKETCH OF ST. SIMON'S MISSION.

The Rev. H. B. Gwyn, priest-in-charge of St. Simon's mission, Sheridan Park, has signalized the approach of the sixth anniversary of this mission by publishing a year book, giving a brief history of the mission, and the reports of the past year's work. It is an attractive pamphlet of about thirty-five pages, and makes interesting reading in its description of rapid and solid growth. St. Simon's is a child of St. Peter's parish, as early in August, 1902, some thirty signatures were secured, largely from members of St. Peter's parish living in Sheridan Park, and the Bishop gave his canonical consent to the formation of the new mission. The Rev. H. B. Gwyn, then curate at St. Peter's Church, was at once placed in charge of the new work, and has seen his mission grow from 30 communicants to 358, there having been an increase of 69 during the past year. There are 180 enrolled in the Sunday school and Bible classes, and there are twelve other organizations at work, each with a good membership. During these six years the lot for the church has been purchased, the church has been built, and the purchase of a large lot for a parish house has been almost accomplished as well. Land is very high in this growing suburb, and the outlay required to secure sufficient room for these buildings has been large. It is planned to begin the erection of a parish house in the coming fall, if the lot can be fully paid for by that time.

GENERAL AND PERSONAL NOTES.

The clergy and choirs have already begun to take their annual vacations and outings. The Rev. Leslie H. Porter, rector of Grace Church, Kirkwood, Mo., is taking the services at St. Luke's, Evanston, during most of the month of July, as the Rev. George Craig Stewart, rector of the parish, sailed for Europe on St. John's Day, June 24th.

Beginning with the first Sunday in July, the evening service at the Church of Our Saviour will be held at 5 o'clock, and will be without music or sermon. The choir of this parish will go to Pine Lake, Ind., for their camp-out, early in July, being absent on this first Sunday.

As was announced last week, the *Convention Journal* may be expected this year a good deal earlier than usual. The first copy was received from the printer on June 30th, which, we believe, is an unprecedentedly early date. The work of editing the *Journal* this year has been done by the Rev. E. H. Merriman, rector at Hinsdale.

TERTIUS.

UNREST.

Troubled of days and with the waves' unrest
Were those who best
Prized half-heard whispers of the great sea's heart;
Phoenician, Malay, Greek,
Ever aseek
For that by purple shore or golden mart;
Northman and Frank and Dane
Quick with the pain
Of vague desire of the cresting foam.
The world was theirs. Its lands
Lay in their hands.
Unsatisfied, they waked to sail and roam.
But now at last they all most quietly
Sleep—having learned the secret of the sea.

L. TUCKER.

If we are left in trust, of course we shall be called to account. We shall be called to account not only for our behavior in that general calling wherewith all Christians are called, and we among the rest; but also for our way of discharging each one his own particular duty and calling, his trade, or profession, or service, whatever it may be.—*Keble*.

THE NIMBUS IN SYMBOLISM.

BY SCANNELL O'NEILL.

NIMBUS is a Latin word signifying literally a storm cloud, but metaphorically a woman's veil, and is employed by painters to express the halo with which they surround the heads of our Blessed Lord, the Blessed Virgin, and the saints. The practice of indicating holy personages in pictures by the nimbus did not originate with the early Christian painters. It was borrowed, it is asserted by a French authority, from the ancient creeds of the East, for its prototype may be recognized in the flame-like symbol with which the Persians and other Oriental nations surrounded the heads of their deities and their famous personages. In the National Library at Paris are several Buddhist books illuminated with portraits of venerated Buddhists, and these are enveloped with the same sacred halo. The same thing appears with some of the Hindoo gods. The ancient Greeks and Romans also used figures of a similar kind to indicate a "divinity" or a hero. In the paintings of Her-culaneum, Circe appears to Eneas with her head encircled by a nimbus. In the Vatican Library is an illuminated copy of Virgil's works, in which pictures of Cassandra and Priam are ornamented in like manner. Indeed Virgil expressly states that the nimbus is a luminous fluid which encircles the heads of divine personages.

The adoption of the nimbus by the Christians doubtless began with the chaplet or crown placed upon men who had distinguished themselves by some noble action; a custom which affords explanation of the crown of thorns which the brutal soldiers placed on the sacred Head of our Lord. In the first ages of Christianity, a crown became the recompense and symbol of martyrdom; and among the earliest monuments of Christian art the hand of the Almighty is seen descending from the clouds to place a crown or wreath on the head of a martyr. This crown afterwards gave place to a line resembling a ring, which completely encircled the head; but it was not till the sixth century that the nimbus became uniformly attached to representations of holy persons. From that period it assumed forms varying according to the spiritual rank (if such a term may be used) of those to whom it was assigned. The nimbus attributed to the Deity had the space between the circle which formed it and the head filled with a cross. This cross, in representation of our holy Saviour, was sometimes inscribed with two Greek syllables, signifying "He who is." The Latins substituted the word "*rex*," or king. Angels and saints were in most instances distinguished by the plain outline. The nimbus of the Blessed Virgin, however, and that of the apostles is sometimes ornamented with an edging or hem of small pearls, or with arched lines of foliage. Occasionally, the oldest specimens of art exhibit not only the head but the hand of Almighty God with the halo. In an Italian manuscript of the fourteenth century, God the Father, a venerable old man with flowing beard, is represented with His Body half-way out of the clouds, scattering graces over the earth in the form of rays darting from His Hands. Around the head is a square nimbus, which, it should be observed, was an exclusive peculiarity of the early Italian painters.

With the progress and refinement of art, the nimbus was altered in character and name. Its first change made it appear by means of a trembling and uneven line, like a luminous circle; then the line disappeared altogether, and rays springing from the head of the portrait terminated so as to present the outline of a circle. At last, towards the end of the sixteenth century, these harsh lines were abandoned, and the nimbus, properly so called, disappeared, leaving for its substitute the aureole. The aureole is that luminous, transparent halo encircling the head of our Saviour, which has never been wholly abandoned by painters, for it is seen even in most modern paintings.

But it was not only the head which in some of the older paintings was surrounded with a symbol of divinity, the whole body of the Deity is occasionally encircled with a series of lines, taking their outline, in some measure, from the shape or portion of the figure. To this kind of nimbus or aureole the name of a "glory" has been given.

TRY TO FIX your thoughts very often on the Presence and teaching of the Good Spirit: learn more and more to fear and reverence Him, as actually abiding in your heart, and to think tremblingly of holy things, as pertaining especially to Him. These are safe and sure ways to have the Holy Ghost for our teacher through life, and our Comforter in the last great Day.—*Keble*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—Bible Characters

BY THE REV. ELMER E. LOFSTROM

THE QUEEN OF SHEBA.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First Commandment and Second Commandment. Text: St. Luke 11:31. Scripture: Kings 10:1-13.

THE first thing to be done in connection with this lesson is to look at the background and note the great material development which had taken place. When David took the kingdom it was little more than a disorganized collection of tribes. During the period of the Judges, they had given some attention to agriculture, in addition to caring for their flocks and herds. Very little building of a permanent nature had been done. The cities of the land were still for the most part Philistine or Canaanitish. The Tabernacle had still served as the national place of worship. It was not until Hiram, king of Tyre, had built King David a "house of cedars" that the idea was conceived of a more permanent structure than the Tabernacle for the house of God. Less than fifty years had passed since then, yet a change had taken place somewhat similar to that which our own Middle West has seen within a like period. Read I. Kings 9:10-28 with these things in mind. "Cabul" (13) means "dirty," or "displeasing." The twenty "cities" were evidently looked upon by Hiram as something of a joke. The names of the towns built by Solomon, as given in chap. 9:15-18, will not be meaningless if you will look them up on the map and see what the building or fortifying of cities in those places meant. Hazor, on the northern frontier; Megiddo, overlooking the plain of Esdraelon; Gezer, the gate-city on the road from Egypt—these were well worth fortifying. Beth-horan and Baalath were near Jerusalem, while Tadmor, or Tamar, was on an oasis about half-way to the Euphrates and must have played an important part in encouraging commerce from the East. The enslaving of the natives and the building up of a navy are other achievements mentioned which help to explain the process of this great material development.

The opening sentence of our Scripture lesson brings out an important truth to be set against this background. The achievements of Solomon in the line of material developments were notable and creditable; but these were not his chief claim to distinction. Other kings and queens could make countries develop. Even after all this development, other lands could surpass Israel. But there was one thing which brought true fame, and which made it worth while for a great ruler like the queen of Sheba to come to visit King Solomon. That was his fame "concerning the name of the Lord." Solomon's building up of the "empire"; his book knowledge and his fame as a naturalist and a philosopher; these gave him a reputation. But that which was unique and distinctive was his religion. Therein lay the entire secret of his success, and when he let go of his religion and ceased to be obedient to God, his other glories became nothing but the cause of ruin and disruption to the nation.

This reminds us forcibly of the great truth that it is not a knowledge of the laws of matter that the world needs so much as it is a knowledge of the laws of the spiritual kingdom. One contribution after another is made to the knowledge of the world. Levers, wheels, inclined planes, pulleys, steam, electricity: these and other discoveries like them have meant much to the world. But the knowledge of the true God and our relationship to Him brought to us finally by the Lord Jesus Christ is worth more to the world than all other discoveries which have been made or will be made. It has meant more for the real advance of the world. If this is true, it is also true that the better knowledge of His revelation, the better obedience to His commands, are the most important things which confront us. To help others to know Him better means more than any other kind of work. More than the world needs inventors and discoverers, it needs men who will bring her to the knowledge and obedience of Jesus Christ.

The queen of Sheba was commended by the Lord Jesus for the attitude which she took towards Solomon. She was enough interested in Divine truth to come from the ends of the earth (text) to hear the wisdom of Solomon, and especially because

of "his fame concerning the name of the Lord." Jesus contrasted her attitude with that of the men of His own day who looked only for "signs" and had no ear for the divine truths He was bringing them. She was interested in seeing the palaces and glories of Solomon's capital, but the thing put first with her was Truth. She brought all her questions to this wise man; she communed with him of all that was in her heart; and he answered her every question.

The climax of her astonishment was reached when she saw "his burnt offering" which he offered up in the house of Jehovah. This is probably the meaning of the phrase which is rendered "his ascent, etc." (verse 5). What was it that made her so astonished that "there was no more spirit in her"? Was it not the fact that all this magnificent worship was offered to the "unseen God"? There was no idol or image in the beautiful Temple. The God who was there worshipped was an unseen but living God, who had shown His power to teach and bless by the wisdom which He had given Solomon and the blessings where-with He had blessed him. The queen was fully rewarded in her search for truth. She had gone to considerable trouble, but she was more than satisfied with the returns.

The queen gives us a good example not only in earnestly seeking the higher truth, but in her honest admission that she had found it. The rich presents which she gave the king show that she was herself in no mean position as compared with that of Solomon. Only a great mind could have been free from envy. She did not seek to flatter herself by belittling the virtues of Solomon. She frankly admitted that her search had been rewarded. Her compliments were happily expressed. And with her compliments, there is a revelation of her thoughtful heart. She gives Solomon no fulsome flattery. She does not say that he and he alone is the cause of all the wisdom and glory. She puts King Solomon where he belongs, between his God and his people. It is Jehovah who had set him on the throne of Israel. Nor has He done it merely to magnify Solomon. She recognized that God set him on the throne for the sake of the people whom He loved. And she even reminds Solomon that he is on the throne to "do justice and righteousness." The queen herself was more wise than Solomon was a little later when he forgot these very truths which she had voiced.

Sheba, or the land of the Sabaeans, was in Southern Arabia. During the last fifty years inscriptions and coins have been discovered which prove that the nation lasted until the sixth century A.D. (Hastings' *Bible Dictionary*). In connection with this lesson other references to the Sabaeans are of interest. (See Job 1:15; 6:19; Isaiah 60:6; Psalm 72:15.) Sheba was famous for its spices, and the wealth of the country was built upon the trade in them. It was the custom of the time to exchange such valuable gifts as are indicated. The gold alone given by the queen was a vast fortune, amounting to about \$3,600,000.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SUNDAY SCHOOL METHODS AND THE CHURCH.

To the Editor of The Living Church:

MR. PILCHER'S article in your issue of June 27th is most timely, since the question of Sunday school methods has been and is being agitated more and more, with an insistence which may be called desperation on the part of some, and with anxiety by almost all who have not found the secret of success.

That article points to what I believe to be the most important, indeed the central, object of the Sunday school's existence, namely, that of holding the rising generation to the Church. What is needed above all else is to educate the young to love the Church's services, the true weekly school of Christian faith and practice.

I write to adduce a case in point. A quarter of a century ago I was so fortunate as to grasp the idea through witnessing the Rev. Dr. Lobbell's grand Sunday afternoon "Sunday school," or rather children's and young people's service, at the

old St. Andrew's Church, Harlem. Those children were evidently learning to know and love worship, and the great parish now existing is doubtless largely the result of the foundations then so wisely laid. Not long after I was placed in charge of a very old, conservative parish in a New Haven suburb. I found a large, flourishing Sunday school and a small congregation. The first view of actual conditions was voiced in the complaint: "We cannot hold our children after they have passed the Sunday school age." Instead of coming to church they drifted away to the *perpetual* Sunday schools of the denominations. Small wonder! for their Sunday school might as well have been a separate denomination for any connection it had with the Church and its worship.

Against the evident feeling of doubtfulness and fear of any innovation whatsoever, a choral service for the Sunday school was introduced on the first Sunday of the month, with rubrical public catechising. Before long we established a vested choir. The anticipated result followed. The children, who before had tried going to church once or twice and, ignorant of the service, felt "like a cat in a strange garret," now knew and loved and looked forward to the bright, musical, hearty "Sunday school service"; and the priest got his opportunity to indocctrinate them in fundamental truth. Thus they were captured and held to the Church, and "wild horses couldn't drag them away." That parish now, twenty years after, is the second in numerical strength in New Haven and vicinity, devoted and enthusiastic. Monumental self-denying efforts on their part have secured the building, last year, of one of the finest churches in the diocese. All honor is due and given to the clergy who have carried out that grand work to its present success. But it was, I believe, the *establishment of that Sunday school service* which set the tide in the direction of progress and permanency. Two or three years since I visited that parish, and those children, almost *without exception*, came forward as communicants to greet me, and exhibit their offspring, every little tot an embryo Churchman in its turn.

The point is, that it matters not so much what the details of the Sunday school system may be, so long as the grand object of it all is kept in mind and persistently acted upon:

Teach the children the Church service, and to love it by its bright, hearty, musical, and devotional attractiveness, and the result aimed at by all Sunday school work will inevitably follow. They will become Churchmen at heart and regular attendants at worship for the rest of their lives.

Essex, N. Y.,

HOBART B. WHITNEY.

St. Peter's Day, June 29, 1908.

THE BISHOP OF ATLANTA'S CONSTRUCTION OF CANON NINETEEN.

To the Editor of The Living Church:

HAVING in mind your polite reference in your issue of June 27th, I am quite willing to have it known where I stand on the interpretation of Canon 19.

I expressed myself very briefly in my Convention address of December 4, 1907, as follows:

"The so-called 'open pulpit'—a scare-crow to some, a *bête noir* to others—is a harmless permission to allow some preaching other than that of the clergy of the Church. The burden falls on the Bishop, when heretofore it was assumed by some of the other clergy. Abuse of the privilege (*i.e.*, by the persons licensed) is well-nigh unthinkable."

If I comprehended the purpose of the House of Bishops in adopting the additional amending clause to Canon 19 (and I was present through the debate and gave it close attention), it was in no sense the opening of the pulpit to anybody and everybody for any service, but in explicit language to limit a practice which has unquestionably grown in frequency, and implicitly to deny that any clergyman could of right invite preachers of the denominations in his own discretion; and thus to add two restrictions: (1) That no one but a Bishop can issue the license to anyone not in orders in this Church; and (2) to take away (which I believe to be unconstitutional) the right and authority of a Bishop to license preachers in his discretion and according to his best judgment, and to render it unlawful for one of the episcopal order to give such license except on *special occasions*.

I maintain that the errors which have been committed since the close of the Convention of 1907 have occurred not *under* but in *contravention* and, some of them, *que judice*, in flagrant violation of both the letter and the intent of the amendment.

In witness of which the exhaustive list printed in THE LIV-

ING CHURCH (April 4, 1908) cites twenty-two occurrences, any one of which has its parallel in similar acts before the passage of the amendment; all but five of the list having no direct reference to the canon, and these acts in seeming violation of the canon are confined to ten dioceses; in how many of them *with* the approval of the diocesan does not appear.

In view of these facts we are not convinced that "the open pulpit in the Episcopal Church is a fact patent to the world"; and until more widespread indications of this misinterpretation of the canon, and misinterpretation of the Bishops, can be shown, I must regard this extravagant language to be notoriously unjust to the American Episcopate and calculated rather to endanger faith in this order than to strengthen faith in the Church. A blanket license to the clergy to extend this invitation *ad libitum* is surely not in the purview of the canon, which explicitly confines the issuance of the license to the Bishop for "special occasions." Neither is the permission given to ask any Christian man to assist in the offices of the Church.

Practically applied in my diocese the permission has been asked and declined in two instances for Lent and other services, and the license has been issued on three special occasions for addresses on missionary subjects and civic reform.

I have no additional liberty allowed under the canon which I did not formerly possess and exercise, but hold the opinion that so much liberty has been defined by legislative enactment, and am disposed to agree that there may be occasions when a sermon might be admissible under specific episcopal license. I would, therefore, probably be placed in your second class, along with the Bishops of Albany, East Carolina, and Oklahoma. I am very confident that the canon is not likely to be strained in any diocese.

If peace is to be preserved in the enjoyment of national liberty under the canon, it is only conceivable if Bishops and priests alike *adopt* the canon in its simple, literal, and obvious meaning and do not attempt to *adapt* it to individual views and preferences.

C. K. NELSON,

July 2, 1908.

Bishop of Atlanta.

THE PRIESTHOOD THE REAL ISSUE.

To the Editor of The Living Church:

MAY I thank you for your editorial upon "The Overtures of Dr. Newman Smyth"? When you say, "The real issue is over the priesthood," you are right. Church unity can only come by a perfect understanding and acceptance of "the historic ministry in its fulness, and not the episcopate alone."

May I verify this by my own experience? I was set apart for the ministry of the Presbyterian Church. When in Princeton Divinity School with a number of others I almost decided to go into the Church, but did not. If any one then had instructed me upon the "threefold ministry in its fulness" I should not have waited eight years before taking the step.

Ordination as held by the Church is not a theory but a *reality*—a grace, a vitality of the Holy Ghost, is given. We call it the gift of orders, and so it is in my experience. To me it is a fact as real as my self-consciousness. I received a special grace when I was made deacon and used it feeling the power. When I was made priest I received an added grace and have been using it to the very best of my ability. I do know (though successful before) that in every function of a minister I have a power and an efficiency that I did not have as a denominational minister.

Since my ordination I have made it a point to verify my experience with others who have been ministers in the different denominations and their received orders. Each and all have verified my experience.

The test of experience is one that will appeal to the denominational ministers and one they will understand and be more ready to accept. All with whom I have talked have been interested and a number have been ready to take the step if the way might open.

May I suggest that you obtain a list of the men who have thus come into the Church and receive from them their experience, then publish the same first in your paper and afterwards in booklet form? Such would become one of our most effective Church unity tracts. What the denominational ministry wants and needs is an education upon "the Church idea" and "the threefold ministry in its fulness." Is it not the Church's duty and privilege to satisfy this need? Faithfully yours,

Calvary Church Rectory,

ARCHIBALD H. BRADSHAW.

Conshohocken, Pa., July 3, 1908.

THE SUNBEAM.

A beautiful ray of sunshine,
Stole forth on a Summer's day,
To visit the homes of the lowly,
And brighten them with its play.

It entered an open window,
Alighting on the floor,
And the heart of a sorrowing mother
Was filled with hope once more;

For the sunbeam brought her a message
Of comfort and love and cheer
From the God who rules in the Heavens,
And she knew there was nought to fear.

Then off again flew the sunbeam,
And in at an open door
To play with a fretting baby
That was creeping upon the floor;

And the baby's ills were forgotten,
Its peevish cries were stilled,
As it laughed and played with the sunbeam
'Till its heart with pleasure was filled.

So leaving the laughing baby,
The sunbeam darted away
To make some other home happy,
Some other heart lighter, that day;

To a room where a poor, sick maiden
Was nearing her home above,
It flew with its glorious promise
Of welcome and peace and love.

And the maiden smiled, as the sunbeam
Played gently about her head,
And the smile was still on her features
When they saw that she was dead.

But the sunbeam knew of another
Life that was hopeless and drear,
And off to the cell of a convict
He hurried, with words of cheer;

And the convict read the message,
Accepting from sin his release;
For he welcomed God's promised forgiveness,
And his heart was at last filled with peace.

Just a tiny ray of sunshine,
But it brightened many a home;
And many a heart was made lighter,
'Ere its mission on earth was done.

STELLA PAUL CRAIG.

LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

II.—HOUSE BUILDING.

THE parcel of land I own, contains a little over seventeen acres. It slopes gently towards the lake and is sufficiently elevated to secure good drainage. The trees are mostly oaks but are interspersed with elms and basswoods. Near the edge of the lake which forms its western boundary, a growth of young cedars is springing up. The northeast corner includes part of a marsh surrounding what is really a fair sized pond, although dignified with the name of lake. This forms in the woods a little open space, which in summer time is gay with purple iris and other flowers which flourish in a wet soil. The pond, being fed by underground springs, is deep, and its waters always clear and cool, even on the hottest days.

My helpmeet and I having carefully gone over the ground, selected as the site of our future home a knoll where, by judicious thinning of the trees, a good view of the lake would be secured, and yet be sufficiently sheltered from the winds.

We had our own ideas concerning the sort of a house to build and determined to carry them out as far as was possible. On one point we were both very decided, namely that the house should harmonize with its surroundings, so that it would appear as if it naturally belonged where it stood. The castles crowning the mountains bordering the Rhine, the Swiss chalets on the Alpine roads, the thatched cottages in the English lanes, all look indigenous to their locations. This characteristic constitutes in great measure their charm and attractiveness. Many a fine residence has its effect utterly marred by being out of place in its environment. I recall an instance of this in a western metropolis, where on a fashionable street a house of the English manor type was so hemmed in by its neighbors that it gave the impression of being "cabined, cribbed, confined!" Its proper setting should have been the midst of a wide sweeping

park or else a terrace with a background of trees and several acres of lawn spreading out in front to give it breathing space. Fortunately we had ample time in which to thoroughly mature our plans. As there were several cottages in the neighborhood, we easily obtained one from its owner for a nominal rent, from the close of the season until it should begin again the following June.

In order that a house should fit in with the landscape, it should be built as far as possible of the materials which its locality affords. The shore and banks of the lake were strewn with any quantity of rubble and field stones in all shapes and sizes, while nearby sawmills furnished native lumber at a moderate cost. These were the materials chiefly used in the construction of the house.

We were fortunate in obtaining the services of an architect perfectly in sympathy with us, who drew up a set of plans embodying our ideas, which local workmen could carry out.

The style is that of a gambrel roofed colonial cottage, a story and a half high. The lower floor contains four rooms, living and dining rooms, kitchen, and a den for my especial sanctum, also a hall and pantry. The living room and den have each a simple but artistically built fireplace with mantel of rough stones. These were rather expensive items, but which I would not do without, because, to my mind, a house without a fireplace is like a church without an altar. A piazza of good size runs about two thirds of the length of the house in front. French windows open on to it from my den, and in summer time it is enclosed with screens and in winter with storm windows. An ell attached to the kitchen contains a bathroom and wood shed and at right angles from it a back porch runs the remainder of the length of the house.

On the second floor there are three fair sized and well lighted rooms, each of which contains a clothes closet, while one for linen of generous dimensions is conveniently placed in the upper hall. The chimneys are built on the outside at either end of the house and form most picturesque features. These with the whole of the lower story are built of field stone, while the upper half is of frame shingled. Dormer windows with small square panes break the roof on both sides. A good cellar with ample room for storage and furnace extends under the whole house.

The house plan having been satisfactorily settled, the next move was to collect the materials together, which work kept me busy during the winter months. With the help of some of my neighbors, sufficient stone was hauled from around the lake shore and a shed erected under which to pile the lumber and allow it to season and dry out. It is claimed on good authority that Italians are the best stone masons and that it is wonderful what they accomplish in that line. But an Italian mason was not to be secured for love or money; however the men employed proved quite efficient. It was easy work up to the level of the ground, but above that great care was necessary in order to produce the proper effect, which to further I had previously sorted the stones over, according to form and size. As soon as the walls appeared above the ground, it was very interesting to watch them rising higher each day and the artistic manner in which their stones were laid. Some of them were placed with their round shapes untouched, while others were split, revealing grey or red granite faces. The general color scheme of the stone work was grey, relieved here and there with red and brown. The sides of the house were oiled while the roof was painted a dark green.

As the building was being carried on, I constituted myself a general handy man, assisting both the masons and carpenters whenever I could, without prejudice to the work.

It took longer than we anticipated at first, because help was scarce and we preferred to make haste slowly in order to insure thorough work. So we possessed our souls with patience, believing that by so doing we should be better satisfied with the final result. In this we were not mistaken, for the house came up to our expectations. It looks as natural among the trees as if it had grown up with them, and from whatever direction it is viewed, impresses the beholder as being not only a house but a home.

THE WANT of occupation is no less the plague of society than of solitude. Nothing is so apt to narrow the mind; nothing produces more trifling, silly stories, mischief-making lies. When everybody is occupied, we only speak when we have something to say; but when we are doing nothing, we are compelled to be always talking; and of all torments, that is the most annoying and the most dangerous.—J. J. Rousseau.

Church Calendar.



July 5—Third Sunday after Trinity.
 " 12—Fourth Sunday after Trinity.
 " 19—Fifth Sunday after Trinity.
 " 25—Saturday. St. James, Apostle.
 " 26—Sixth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

July 14—75th Anniversary Keble's Assize St. mon.
 " 27-Aug. 5—Lambeth Conference.

Personal Mention.

THE Rev. **FREDERICK TURNER ASHTON, A.M.**, ordained deacon on Trinity Sunday, has been appointed by Bishop Greer curate at St. Mary's Church, Mott Haven, N. Y. Address, Bronx Church House.

THE address of the Rev. **MORTIMER STACY ASHTON** is Morris, Otsego county, N. Y.

THE Rev. **J. TAYLOR CHAMBERS** of Baltimore has received a call to All Saints' parish, St. Mary's county, Md.

THE Rev. **JOHN H. CROSBY** has entered upon his duties as assistant to the Rev. Milton A. Barber, the rector of Christ Church, Raleigh, N. C.

THE Rev. **FREDERICK M. DE FOREST, Ph.D.**, for several years past a master at St. Paul's School, Concord, N. H., has resigned his position there to become headmaster at Houston School for Boys at Spokane. Dr. De Forest will arrive in Spokane about August 20th, and take up his new duties with the beginning of the fall term, September 10th.

THE Rev. **ARTHUR S. FREESE**, rector of St. Paul's Church, Coffeyville, Kan., and secretary of the diocese, has resigned his cure.

THE address of the Rev. **HERBERT J. GLOVER**, from July 15th to September 1st, will be Trinity Church, Geneva, N. Y., instead of 63 Linden St., Brooklyn, N. Y.

THE Rev. **H. H. GOWEN**, who for the past twelve years has been rector of Trinity parish, Seattle, Wash., has been elected to a lectureship at the University of Washington on Oriental Literature and Philosophy.

THE Rev. **REGINALD T. T. HICKS**, after two successful years as rector of the Church of the Transfiguration, Ironwood, Mich., has tendered his resignation, to take effect not later than August 30, 1908.

THE Rev. **GEORGE H. HOOPER** is in charge of the Church of St. Mary the Virgin, New York City, during the summer. The Rev. Dr. Christian is to be abroad until January, 1909, and the Rev. Andrew C. Wilson is also in Europe.

THE Rev. **DAVID N. KIRKBY** has entered upon his duties as rector of St. John's parish, Salisbury, Conn., to which he has recently been called.

THE address of the Rev. **T. B. LEE**, rector of St. David's Church, Austin, Tex., until the middle of September, will be 730 North Cascade Avenue, Colorado Springs, Colo.

THE Rev. **JOSEPH MANUEL**, for the past eight years rector of St. Luke's Church, Kensington, Philadelphia, has sailed for Europe for a two-months' vacation.

UNTIL October 1st the address of the Rev. **JOSEPH M. McGRATH** of Cincinnati, Ohio, will be Mount Pleasant, Bretton Woods, N. H.

THE Rev. Professor **ELMER T. MERRILL** has resigned the chair of Latin in Trinity College, Hartford, Conn., and has accepted a similar chair in the University of Chicago, Chicago, Ill. Address accordingly.

THE Rev. **JAMES D. MILLER** of Baltimore has been extended a call to Grace Church, Washington, D. C.

THE Rev. **W. D. MORROW**, priest in charge of St. Stephen's Church, Spencer, Iowa, has departed for Ireland, where he will visit for the next two months.

THE Rev. **J. E. RBILLY, D.D.**, rector of Trinity Church, New Castle, Pa., will spend July and August at Island Heights on the Jersey coast. During July the Rev. **CLARENCE M. CONANT, M.D.**, rector of St. John's Church, Pittsburgh, will be in charge of the parish.

THE Rev. **EDWARD H. RUDD, D.D.**, of Fort Madison, Iowa, will officiate in Corry, Pa., during the month of July, and may be addressed at 221 West Wayne Street. During August he will be *locum tenens* at the Church of St. Mary Magdalene, Toronto, and will return to Fort Madison in September.

THE Rev. **HAROLD E. SCHNIEWIND**, missionary in the diocese of Duluth, has accepted a call to the curacy of St. Peter's Church, Chicago, Ill. (the Rev. **Alfred W. Griffin**, rector), and may be addressed at the Clergy House, 1902 Belmont Avenue.

THE Rev. **W. W. STEEL** of Havana, Cuba, is at present in the Episcopal Hospital, Philadelphia. He has undergone a serious operation, and is doing as nicely as can be expected under the circumstances.

THE rector of Hoosack School, Hoosick, N. Y., the Rev. **E. D. TIBBITS, D.D.**, sailed on the steamer *Kroonland* on June 27th, to be gone until August 16th. His address will be, Brown, Shipley & Co., 123 Pall Mall, London, England.

THE Rev. **WALTER WILLIAMS** has entered upon his duties as deacon in charge of Grace Church, Georgetown, D. C.

DEGREES CONFERRED.

TRINITY COLLEGE, Hartford, Conn.—D.D. upon the Rev. **OLIVER H. RAFTERY**, rector of Trinity Church, Portland, Conn.

SEABURY DIVINITY SCHOOL, Faribault, Minn.—D.D., upon the Rev. **WILLIAM ALBERT JOHNSON, M.A.**, of the diocese of Colorado.

UNIVERSITY OF OXFORD.—D.D. upon the Rt. Rev. **JOHN MCKIM, D.D.**, Bishop of Tokyo; and the Rt. Rev. **FREDERICK R. GRAVES, D.D.**, Bishop of Shanghai.

ORDINATIONS.

PRIESTS.

IOWA.—On Tuesday, June 30th, at the Church of Our Saviour, Clermont, by the Bishop of the diocese, the Rev. **WILLIAM EWART GLANVILLE, Ph.D.** The Very Rev. John C. Sage preached the sermon, the Rev. Wellington McVettie presented the candidate, the Rev. W. V. Whitten read the Litany, and at the celebration of the Holy Eucharist the Rev. George W. Hinkle was celebrant, Dean Sage reading the Gospel and the Rev. John S. Cole the Epistle. All of the clergy assisted in the laying on of hands. The Rev. Dr. Glanville has, during his diaconate, served the Church of Our Saviour, Clermont; St. George's Church, Farley, and Christ Church, Dyersville.

DIED.

GWILYM.—Entered into rest on St. John the Baptist's day, June 27, 1908, at Christ's Hospital, Topeka, **GEORGE V. GWILYM**, catechist at Oscaloosa and Holton, Kan., aged 24 years.

NOBLE.—Killed instantly, June 17th, at Aragon, Ga., **STEPHEN NICHOLS**, youngest son of the late James and Jenifer NOBLE, aged 60 years.

"In the communion of the Catholic Church, and in the comfort of a reasonable, religious, and holy hope."

SHORT.—At her late home, Bethel, Conn., on May 21, 1908, **HARRIET AGUSTA**, beloved wife of Edwin SHORT, in the 69th year of her age.

"So He giveth His beloved sleep."

SUTHERLAND.—Suddenly, June 26, 1908, of meningitis, **MARGARET GERTRUDE**, aged 9½ years, eldest daughter of Rev. George and Ethel R. SUTHERLAND.

"Of such is the Kingdom of Heaven."

WATSON.—Suddenly, at Utica, N. Y., St. John Baptist's day, 1908, **WILLIAM L. WATSON**, aged 52 years. Funeral at Grace Church, Utica, on June 26th.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER WANTED for mixed vested volunteer choir. Fine new organ and splendid opportunity for vocal and piano classes in growing city of 16,000. No vocal teacher in the city when present organist leaves. Address: Rev. **ASA SPRAGUE ASHLEY**, 49 Genesee Street, Hornell, N. Y.

WANTED, a Lady Teacher for a Girls' Industrial School. Must have experience in that line of teaching. Also a lady is wanted as Mission Visitor and be able to assist in the Girls' Industrial School. Rev. **A. M. HILDEBRAND**, Chattanooga, Tenn.

POSITIONS WANTED.

POSITION WANTED as companion or house-keeper. Reference: The Rev. Dr. Dafter, Marshfield, Wis. Address: S, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (seven years' training in an English Cathedral) desires appointment. Write: **ORGANIST AND CHOIRMASTER**, care Cable Piano Co., 218 Woodward Avenue, Detroit, Mich.

PRIEST desires Sunday duty, one or more. July and August, within 200 miles of Chicago. Address: **H. L. M.**, Box 20, Garrett, Ind.

PARISH AND CHURCH.

OIL PAINTINGS for church or altars. Water colors on satin for school banners. Prices reasonable. Address: **RECTOR ST. EDMUND'S CHURCH**, Milwaukee, Wis.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to **HINNERS ORGAN COMPANY**, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. Wilson, South Pasadena, Cal.

K NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. Miss **LUCY V. MACKRILLE**, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss **A. G. BLOOMER**, Montrose, N. Y.

ALTAR BREAD. Samples sent. **THE SISTERS OF ST. MARY**, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

BOYS' VACATION AND SUMMER SCHOOL.

YOUNG CLERGYMAN, married, located in very healthful region, high in New Jersey hills, will take two or three boys for summer, tutoring included. Music if desired. Address: B. D., care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS.

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

THE OFFICIAL BOOK OF THE EM-MANUEL MOVEMENT.

Religion and Medicine, by Drs. Worcester McComb, and Coviat, has just been issued, and can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, \$1.50 net. By mail, \$1.60.

APPEALS.

EPHAPHATHA REMINDER AND APPEAL.

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deaf Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 6,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

REV. AUSTIN W. MANN.

10021 Wilbur Ave., S. E., Cleveland, Ohio.

ACKNOWLEDGMENTS.

Contributions received to June 8th by Mr. Edwin Belknap, treasurer diocese of Louisiana, 503 Morris Bldg., New Orleans, La.; to rebuild church at Amite, La., destroyed by cyclone:

| | |
|---|---------|
| Junior Auxiliary | \$40.00 |
| St. John's, Thibodaux | 5.00 |
| Christ, Napoleonville | 25.00 |
| Christ, Mansfield | 4.50 |
| Good Shepherd, Lake Charles | 19.20 |
| Grace, Hammond | 10.60 |
| Grace, St. Francisville | 12.25 |
| St. John's, New Orleans | 10.00 |
| Mt. Olivet, New Orleans | 5.50 |
| Junior Auxiliary, Mt. Olivet, New Orleans | 3.81 |
| St. Andrew's, New Orleans | 5.00 |
| Member St. Andrew's, New Orleans | 5.00 |
| Woman's Auxiliary | 28.00 |
| St. Mary's, Franklin | 1.70 |
| (The above from Louisiana.) | |
| R. P. Christian, Houston, Texas | 2.00 |
| Rev. M. M. Moore, Santa Barbara, Cal. | 2.00 |

MEMORIALS.

REV. FRANKLIN NELSON STRADER.

The clergy present at the funeral of the Rev. FRANKLIN NELSON STRADER, departed this life June 23, 1908, desire to express their heartfelt sorrow and put on record their sincere appreciation of his character.

He lived among us a faithful priest, a noble example of goodness, a wise counsellor, a good pastor, a sympathetic friend, a loving husband and father. Strong, manly, gentle, sincere, devout, he was loved by all who came under his influence. May he rest in peace and may light perpetual shine upon him.

To his bereaved family we offer our heartfelt sympathy in their great sorrow and our prayers that God, "who does not willingly afflict the children of men," may comfort them and give them His peace.

(Signed) DE WITT L. PELTON,
FRANK M. CLENDENIN,
ALBERT S. HULL.

Committee.

NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, The Church House, Philadelphia.

BERKELEY DIVINITY SCHOOL ALUMNI.

MINUTE ON THE RETIREMENT OF DEAN BINNEY.

The Associate Alumni of the Berkeley Divinity School have learned with sincere regret that the Rev. Dr. JOHN BINNEY feels compelled to relinquish part of his duties in the school on account of impaired health, and has accordingly resigned his office as Dean, which he has held since April 1, 1899. It was his privilege to succeed the venerable and beloved founder and first Dean of the school. Himself a graduate of the school and a disciple of Bishop Williams, his long service as professor of Hebrew and the Old Testament had prepared him for the higher position and greater cares. Indeed, he had already gained experience as Vice-Dean, in which office he rendered most valuable aid to the school at a time when its great founder's physical powers were failing. The judgment, firmness, courage, and tact which he then evinced found enlarged exercise when he took up the full responsibility. In some respects his term of office covered a period of anxiety and depression owing to the diminished attendance of students, due to causes affecting other schools and other bodies of Christians. He has had the patience and pertinacity to guide the institution into brighter days. The thanks and hearty good will of all the alumni follow him as he retires; and the love and loyalty which we learned under Bishop Williams, and continued under Dean Binney, we pledge in like measure to his successor, Dr. Hart.

We are glad to know that Dr. Binney will continue to serve as professor of the department which he undertook January 1st, 1874. For more than a third of a century he has conducted the study of Hebrew and its cognate languages, and the interpretation of the Old Testament, in a manner deserving the highest praise. He has combined the excellences of profound and accurate scholarship, enthusiasm for his subject, and clearness in imparting knowledge, which have impressed successive classes with confidence and admiration. He has lived to teach the sons of his earlier pupils with undiminished vigor. In a department of theology which has become a veritable battle-ground of new and old ideas, he has wisely blended conservative and progressive elements, not afraid of fresh truth and critical methods, on the one hand, nor given to

that form of sensationalism which delights in overturning traditional views with startling audacity. He has shown how to combine acceptance of advanced conclusions with undoubting loyalty to the historic past.

We believe that his reputation might have been greater in national and international relations had he devoted less time to school and more to writing books and seeking a larger audience; but we recall with pride his valuable services as a member of the Commission which prepared the marginal readings for the Holy Bible which were adopted by our General Convention in 1901. We hope and pray that by the blessing of God, Dr. Binney's health may be so improved as to enable him to continue his useful labors for many years to come.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

HAND ILLUMINATED CARDS.

A series of handsomely made cards, hand illuminated in colors, is made by MRS. HELEN L. BURLISON, The Deanery, Fargo, N. D., with assistants, in the aid of a maternity home and hospital which is seeking to care for unfortunate women in that city. The editor of THE LIVING CHURCH, having seen samples of the cards, is glad to commend them. Orders are solicited at the address mentioned, as follows:

"SORROW'S CREED." Card 5½x4½ inches, 35 cts.
"BE STRONG." (Maltbie Babcock.) Card 10½x 8½ inches, 50 cts.
"THE PRIESTS OF THE LORD." Card, 13x9 inches, \$1.00.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

A History of Art. By Dr. G. Carotti, Professor in the Royal Academy of Fine Arts in Milan, Lecturer in the University of Rome. Vol. II. *Ancient Art.* Revised by Mrs. Arthur Strong, Litt.D., LL.D. With 540 Illustrations. Price, \$1.50 net.

King Edward VI. An Appreciation. Attempted by Sir Clements R. Markham, K.C.B. With Sixteen Portraits. Price, \$3.00 net.

The Rise of Man. By Col. C. R. Conder, LL.D., M.R.A.S. Price, \$3.50 net.

Granada, Present and Bygone. By Albert F. Calvert. With 20 Colored and 8 Half-Tone Illustrations and Numerous Line-Drawings in the Text. Price, \$2.50 net.

G. P. PUTNAM'S SONS. New York.

The Cure of Souls. Lectures on Pastoral Theology Delivered in the Lent Term, 1908, in the Divinity School of Cambridge, and Other Addresses. By W. Cunningham, D.D., F.B.A., Fellow of Trinity College, Cambridge, Archdeacon of Ely.

HENRY ALTEMUS CO. Philadelphia.

Good Citizenship. By Grover Cleveland.

PAMPHLETS

Catalog of the Chicago Musical College. Dr. F. Ziefeld, President.

Annual Report of the Girls' Friendly Society in Western New York, 1908.

Sermon by the Rev. C. F. J. Wrigley, D.D., preached at the Forty-Second Annual Convention of the Diocese of Long Island in the Cathedral at Garden City, May 19, 1908.

THE CHURCH AT WORK

CORNER-STONE LAID OF ST. LUKE'S CHURCH, ROSELLE, N. J.

THE CORNER-STONE of the new Church of St. Luke the Evangelist, Roselle, N. J. (the Rev. C. L. Wood, rector), was laid by Bishop Scarborough on June 30th, in the presence of a large congregation. The occasion was made one of special interest by the presence of many visitors from neighboring towns. Choirs from six parishes—Christ Church, Grace Church, and Trinity Church, Elizabeth; St. Luke's, Westfield; St. Paul's, Rahway, and the home parish—rendered the music. The procession of 150 singers, together with the clergy, preceded by the Sunday school with banners, and headed by crucifer and acolytes, formed at the Casino and marched through the streets to the church, half a mile away. Here Bishop Scarborough was assisted in the service by the

preached the sermon. One hundred and twenty-five delegates were served with luncheon in St. Mark's parish house. Addresses were made by Bishop Keator and the Rev. Dr. J. P. D. Llwyd at the afternoon session, and the missionary spirit which characterized the entire session took shape in the determination to make the missionary offerings of the jurisdiction the coming year, \$10,000. The officers elected are as follows: Mrs. F. W. Keator of St. Luke's, Tacoma, president; Mrs. J. P. D. Llwyd, St. Mark's, Seattle, Mrs. George J. Turrell, Trinity, Seattle, Mrs. M. E. Summerville, St. John's, Centralia, vice-presidents; Mrs. F. C. Miller, Trinity, Tacoma, secretary; Mrs. Ethan Stewart, St. Paul's, Seattle, treasurer; Mrs. F. D. Ellis of Seattle, president of the junior branches, and Mrs. N. E. Coffman of Chehalis, treasurer of the united offering. An interesting episode was the presentation to Mrs. F. W. Keator of a

separated the chancel and blessed the organ in the presence of a very large congregation. The Rev. S. Mills Hayes, rector of Trinity Church, Lincoln, preached the sermon.

A LOT has been purchased in Lincoln, Neb., upon which it is planned to erect a church for the St. Simon's colored mission, which has been established during the past few months.

BISHOP WILLIAMS has received a grant from the M. T. O. for the purpose of building rectories in the diocese of Nebraska, and already three are in various stages of erection, at Wymore, Geneva, and Dewit. Plans are also on foot for the purchase of a house in Fairbury, which will be used for a rectory when needed.

EXTENSIVE improvements are being made in the buildings of St. Katharine's School, the diocesan school for girls, at Davenport, Iowa. The new building known as the "Renwick Place," recently acquired, is to be thoroughly overhauled and put in excellent condition. New plumbing of modern and sanitary construction is to be placed in the building and a concrete and glass cloister to connect with the old buildings is to be constructed. A new heating plant for the entire series of buildings is to be installed and many other improvements of a practical character which will add much to the comfort of the scholars are to be made. In all a sum approximating \$9,000 is to be expended for these purposes.

ON THE Second Sunday after Trinity the new chapel of St. Luke's, Olney, diocese of Springfield, was used for services for the first time. The building is of concrete blocks and is a very neat structure. About twenty years ago the late Rev. Mr. Frost was in charge of the work at Olney and at that time he bought for the mission two lots, for which he paid \$500. Two years ago the Bishop gave consent to sell one of them, providing the people would raise more money and build a chapel. The lot was sold for \$1,000. Last September the Rev. W. M. Purce was appointed general missionary for southern Illinois, with instructions to see what he could do about having a chapel built at Olney, in accordance with the promise which had been made. The Bishop secured a grant of \$300 from the Church Building Fund Commission, and now the church is practically free from debt. The prospects for the growth of the mission are very bright. So far there is but a temporary altar and no pews. The Church of the Transfiguration, New York, has promised to send altar brasses, cross, vases, candlesticks, and altar desk. A prayer desk and lectern were given by St. James' Church, Vincennes, Ind.

ST. SIMEON'S CHURCH, Topeka, Kan. (the Rev. H. B. Brown, priest in charge) is undergoing extensive improvements. The original building has been turned so that the chancel faces the east, and it will be enlarged and made much more Churchly in appearance. A memorial altar and reredos will also be in place when the alterations are completed. After the Civil war many colored persons came to Kansas and this mission has done some splendid work among them.

AT HARTFORD, Conn., the new building for St. John's parish (the Rev. James W. Bradin, rector), will soon be undertaken. It is to be on Farmington Avenue, in an entirely new location.

THE CORNER-STONE for St. Paul's Hall, a new building for the "Open Hearth," at Hartford, Conn., was recently laid by the Rev. Francis Goodwin, D.D. The "Open Hearth" was started nearly twenty-five years ago, un-



CHURCH OF ST. LUKE THE EVANGELIST, ROSELLE, N. J.

Rev. J. R. Atkinson of Elizabeth and the Rev. H. W. Maguire of Bayonne. The address of the day was given by the Rev. Charles Fiske, rector of St. John's Church, Somerville. In the evening the old church was crowded at a special confirmation service, the class presented being the second prepared by the rector during the year. Other services had been held during the week, notable among them being a splendid missionary meeting, addressed by the Rev. Dr. Lloyd. The new church will be of brick, and the portion to be finished at once so that the building can be used for religious services will cost \$15,000. The corner-stone of the old church was laid September 3, 1868. It is hoped that by September of this year the new building will be enclosed and that the dedication service will be held in the late fall. The architects are Squires & Wynkoop of New York.

SESSION OF OLYMPIA DIOCESAN WOMAN'S AUXILIARY.

IT NOT BEING practicable to hold the meeting of the Olympia diocesan Woman's Auxiliary at the same time and place as the Convocation, it was convened later in St. Mark's Church, Seattle. Holy Communion was celebrated by the Bishop, the Rev. Dr. J. P. D. Llwyd and the Rev. George C. King assisting. The Rev. Thos. A. Hilton, recently come to the charge of St. Clement's Church, Seattle, from Wenatchee, jurisdiction of Spokane,

gold cross and chain as a token of esteem and of the appreciation of her wise and successful leadership within the jurisdiction of Olympia in the cause for which the Woman's Auxiliary stands. Mrs. Keator will accompany her husband when he goes to attend the Lambeth Conference and will remain abroad for some months.

Fourteen parishes and missions were represented at the business session.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE CORNER-STONE of the Church of the Good Shepherd, Forest Hill, Chesterfield county, Va., was laid on Thursday, June 25th. There was a large attendance. Forest Hill is a suburb of Manchester, which is opposite Richmond. This is an important point for the Church. When completed, the Church of the Good Shepherd will be one of the handsomest houses of worship in Chesterfield county. The work during the present summer will be under the charge of the Rev. M. Colgate Daughtrey, one of the deacons recently ordained by Bishop Randolph at the Virginia Theological Seminary.

FOR THE past two months St. James' Church, Fremont, Neb., has been undergoing a complete renovation in the chancel and sanctuary. These have been greatly enlarged, made necessary on account of a new pipe organ which had been donated at Christmas. On Sunday, June 28th, Bishop Williams con-

der the auspices of Christ Church, the mother parish of the city. The superintendent is the Rev. John H. Jackson. Mayor Hooker was one of the speakers, warmly commending the work. Of the \$12,000 needed for this extension, \$9,000 has been already subscribed.

COMPLETION OF ST. GEORGE'S CHURCH, SEABRIGHT, N. J.

THE CONSECRATION of the new and handsome St. George's Church at Seabright, N. J., took place on June 27th, the Bishop of the diocese officiating, assisted by the rector, the Rev. J. F. Talcott. The edifice is constructed of limestone and granite, built in the early English Gothic style. The altar and reredos have been copied from those of Great Waltham, Essex, England, and were modeled by Martigny and executed by Messrs. J. F. Whitman & Co. of Philadelphia. A Parian marble tablet bears this inscription: "To the Glory of God and in Loving Memory of William Everard Strong This Church Is Erected, A. D. 1907." Early examples of the best periods of decorated glass have been followed. J. & R. Lamb of New York have been particularly fortunate in the main west window, subject

in health and with his wife likewise ill, Mr. Zara has decided to see his native land in the hope that both he and Mrs. Zara may be benefited by the change. He is 64 years old, a native of southern Italy, formerly resided in Rome, and says he expects to go there again. He was personally acquainted with Pope Pius IX. and Leo XIII.

The mission Church Emmanuelo was established twenty-six years ago, and has been prosperously managed. Property valued at \$40,000 has been accumulated and belongs to the diocese. The church has an endowment of \$8,000. To assist the work, the Book of Common Prayer was translated into Italian at a cost of \$3,000 by the Bishop White Prayer Book Society. A new hymnal was also arranged. A plot of ground for burial purposes was also secured and everything paid up. There is not a penny of debt.

Mr. Zara's successor at Emmanuelo Church is the Rev. F. E. De Cioppa. He.

Johns Hammond. Immanuel parish was the outgrowth of cottage services held in the neighborhood in 1870 by the Rev. I. N. Stanger, D.D., then rector of Christ Church, Christiana Hundred. In 1884 Immanuel chapel was consecrated by the Bishop of Delaware, Dr. Lee, on a lot given by the children of the first rector of Christ Church, the Rev. S. C. Brinkle, who have been ever actively interested in the work. In 1888 the parish was organized, and its only rector entered on his new duties the last Sunday in June of that year. In August the parish was incorporated. The following year a handsome stone rectory was erected on a large lot given by the donors of the church grounds and adjoining them. During the summer of 1899 the church was enlarged to double its former size for the increasing congregation. In 1903 a fine pipe organ was placed in the church. The parish has 165 families, 130 communicants, 185 in the Sunday school. Its property is valued at \$21,000.

On the Saturday preceding the anniversary a large company of parishioners and invited guests assembled on the lawn of "Cufeld," the handsome home of Mr. and



INTERIOR DECORATION IN ST. GEORGE'S CHURCH, SEABRIGHT, N. J.

St. George. The centre light is filled with the figure of St. George, after the celebrated statue of Donatello. The upper and lower portions of this window are filled by elaborate canopy and base treatment. The William F. Havemeyer memorial occupies the centre place on the east side of the nave. This window follows early precedent in its general arrangement.

The first medallion subject to the right is the Annunciation; the second is the Visitation of St. Elisabeth; the third the Nativity. The window directly opposite the Havemeyer window is to be placed by the Treadwell family, and will have as its figure subject in the left light the Adoration of the Shepherds, in the centre light the Adoration of the King, and in the right the Presentation in the Temple. All the window openings in the nave have been filled by equally beautiful memorials, harmonizing and leading up to the magnificent window of St. George, placed by Mrs. William E. Strong as one of her many gifts to this church, which was built by her as a memorial to her husband, the late William Everard Strong of New York, and for many years a summer resident of Seabright.

ITALIAN PRIEST RETURNS TO HIS NATIVE LAND.

AFTER LABORING for more than a quarter of a century in charge of the Church of L'Emmanuelo, Eleventh and Christian Streets, Philadelphia, for Italians, the Rev. Michele Zara on June 28th bade his congregation good-bye.

He came to this country as a Roman Catholic priest. Later he joined the Church and has since worked in its ministry. Broken

also, was a Roman Catholic priest in Italy. He was born in Vitula, province of Caserta, thirty years ago, and was educated at the College of Nobles at Naples and the University of Naples. He studied for the priesthood at Capua and was ordained in 1900 by Bishop Pisani, Coadjutor Archbishop of Capua. For six years Mr. De Cioppa was parish priest at Falchi, in the province of Cacerta.

TWO PHILADELPHIA CHURCHES UNITE.

THE PARISHES of the Church of the Nativity, Eleventh and Mt. Vernon Streets (the Rev. L. N. Caley, rector), and of St. Jude's, Franklin above Brown Street (the Rev. Chas. Logan, rector), Philadelphia, have consolidated and will be known as the parish of St. Jude and the Nativity, and after the sale of the present St. Jude's Church, will possess in property and endowment funds the sum of more than \$200,000. St. Jude's was admitted into union with the diocese in 1848, and for many years flourished; but recently, owing to a large Hebrew influx surrounding the church, the communicant list contains but 119 names. They have an endowment fund of \$30,000. The Church of the Nativity was admitted into union with the diocese in 1846 and has a communicant list of 524 and endowment funds amounting to \$50,000.

DOUBLE ANNIVERSARY AT WILMINGTON, DEL.

THE TWENTIETH anniversary of the organization of Immanuel Church, Wilmington, Del., was coincident with the twentieth anniversary of the rectorship of the Rev. Kensey

Mrs. John Bancroft, associated with the parish from its infancy, where they tendered a reception to meet the rector and his wife, who received as a gift of many parishioners and friends a silver tea caddy containing over \$200 in gold pieces. The presentation speech was happily made by the Bishop of West Virginia.

On the Second Sunday after Trinity there was a celebration of the Holy Communion at 7:30 A. M. At 11 A. M. the Bishop preached the anniversary sermon. A twilight service was held in the churchyard at 7 P. M. After Evening Prayer, the Rev. F. M. Kirkus made an address on behalf of the clergy; and the Rev. Wm. H. Laird, rector of Christ Church, Christiana Hundred, spoke on behalf of the mother parish, which on this happy occasion gave up the evening service and came to worship with the daughter.

DEATH OF ADMIRAL C. H. THOMAS.

ST. PAUL'S CHURCH, Washington, D. C., has lost one of its most faithful and untiring workers in the death of Admiral C. H. Thomas at the Hotel Del Monte, Monterey, July 2nd. For many years Admiral (then Commander) Thomas was a vestryman and superintendent of the Sunday school and the rector's right-hand man on all occasions. His loss will be all the more felt as he had planned, now that his retirement was a fact, to resume his old duties at St. Paul's in the near future, and the congregation and Canon Harding, the rector, were lovingly awaiting him.

Admiral Thomas succeeded Admiral Evans in command of the big fleet which recently made the successful journey around the Horn,

and was at the time of his death taking a little rest and recuperation before beginning the journey East. Heart failure is given as the cause of his death. He was born in Philadelphia, October 1, 1846; graduated from the Naval Academy in 1865; ensign in 1866; master in 1868; lieutenant in 1869; commander in 1890; captain in 1899; rear-admiral in 1905. He leaves a widow.

HONORS FOR BISHOP LAWRENCE.

THE Bishop of Massachusetts has been honored with the degree of doctor of civil laws from the University of Durham, Eng., so that now this distinguished scholar of the American Church may add to his name the initials, D.D., LL.D., and D.C.L. He got his degree of doctor of divinity from both Harvard and Hobart Colleges, and that of doctor of laws from Lawrence University, Appleton, Wis., Princeton, and Oxford.

SACRILEGE AND ROBBERY IN PHILADELPHIA.

EPIPHANY MISSION, at Fifty-seventh and Baltimore Avenue, Philadelphia, was desecrated and robbed on June 29th. The communion service, offertory plates, all of the altar linens, the clergymen's vestments, and seven sets of embroidered altar and pulpit hangings were taken. Even the communion wine and the wafers were taken or destroyed, and a memorial gold and silver baptismal bowl. No trace of the miscreants has as yet been found.

GIFTS, MEMORIALS, AND BEQUESTS.

LAST WEEK there was put into St. Thomas' Church, Washington, D. C., a splendid chancel window as a memorial to the sister of Miss S. D. Wentworth. The subject is the Creation as sung in the *Benedicite*.

BY THE will of the late William Farr, the Philadelphia City Mission receives a legacy of \$5,000.

ST. ANDREW'S CHURCH, Wilmington, Del. (the Rev. Hubert W. Wells, rector), is the recipient of three legacies and of one memorial gift. By the will of Sarah Anne Kellam the church receives \$2,000, the Sunday school, \$1,000, and the charitable funds of the parish about \$10,000. Within the week a friend of the rector has placed in his hands \$3,000 to be applied to the endowment fund of the parish, and to be known as the "Bishop Alfred Lee Memorial Fund"; the donor's name is reserved. The significant fact about these gifts is that they make possible the continuance of the church in its present downtown location, and lay the foundation for a neighborhood work for which the rector has worked the past eight years.

MRS. DE FORREST has given to Trinity Church, Atchison, Kan., two stained glass memorial windows. These windows have been placed over the main entrance to the church.

DEATHS AMONG THE CLERGY.

THE DEATH occurred in Selma, Ala., on June 13th, of the Rev. William Augustus Stickney. The funeral services were held at St. Michael's Church, Faunsdale, where he was formerly rector. He was born on February 14, 1824, and received his education at the University of Alabama, which bestowed upon him the B.A. degree in 1844. He graduated from the General Theological Seminary in 1847, and was ordered deacon that year by Bishop Cobbs, and priest in 1848. His entire clerical life was spent in Alabama.

PROFESSOR ALEXANDER VIETS GRISWOLD ALLEN, who has been one of the faculty of the Episcopal Theological School, Cambridge, Mass., for more than forty years, and whose recent book (published last year), *Freedom*

in the Church, caused wide controversy, died on the morning of July 1st at his home in Cambridge. He had been ill for several weeks, so his death was not unexpected. He was born in May, 1841, at Otis, Mass., and received his education at Kenyon College. He was ordered deacon in 1865 and in the following year was ordained priest by the late Bishop Manton Eastburn. For two years he was rector of St. John's Church at Lawrence, Mass., and receiving a call to a professorship at the Theological School, he accepted and has been a valued member of the faculty ever since. In 1862 he received the degree of B.A. from Kenyon College, the degree of D.D. from Kenyon in 1877 and the same from Harvard in 1886, and again from Yale in the same year.

Professor Allen was a writer on theological and biographical subjects, and many of his works have received wide reading. He was the author of *Continuity of Christian Thought*, published in 1864; *Life of Jonathan Edwards*, published in 1889; *Religious Progress*, in 1893; *Christian Institutions*, in 1897; *Life and Letters of Phillips Brooks*, in 1900. He was twice married. His first wife was Miss Elizabeth Kent Stone, by whom he had two sons, who survive him, as does a sister. His second wife, who also is living, and to whom he was married a few years ago, was Miss Paulina Cony Smith.

The funeral was held from St. John's chapel on the Theological School grounds, Friday, July 3d, at 11 o'clock. The services were conducted by Rev. Dr. George Hodges, dean of the school, assisted by the Rev. Dr. Henry S. Nash, another of the faculty of the school, and the Rev. Dr. Charles L. Slattery of Christ Church, Springfield, Mass. The music was furnished by the chapel choir. Burial was in the family lot at Mount Auburn cemetery.

ON JUNE 27TH, the Rev. Joseph T. Wright, rector of Grace Church, Hulmeville, Pa., passed to his rest at the Episcopal Hospital, Philadelphia, where he had been undergoing treatment for some weeks. Mr. Wright was born in Wilmington, Del., August 17, 1847, and was ordained by the late Bishop Howe in 1873. He had charges at Shamokin, Pa.; Smyrna, Del.; Denison, Tex.; St. John's, St. Louis, Mo.; at the Cathedral, Lincoln, Neb.; St. James', Hestonville, Philadelphia; and Grace, Hulmeville, where he had been for eleven years. For many years he was an editor of the *Literary Digest*, published in New York, and was a musical composer and writer of no mean ability. The burial took place from Grace Church, Tuesday, June 30th, the Bishop of the diocese officiating, assisted by the Rev. W. C. Emhardt, rector of St. Luke's, Newtown, Pa.; the Rev. Jacob Le Roy, dean of the Germantown (Pa.) Convocation; the Rev. J. K. Moorhouse, St. Paul's, Bristol, Pa.; and the Rev. Edward Ritchie of St. James'-the-Less, Philadelphia. The choir of St. Paul's, Bristol, assisted the choir of Grace in the beautiful rendering of the hymns and anthems, the music of which was composed by the deceased.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Special Service at St. John's Church, College Park.

A SPECIAL SERVICE was held on St. John's day at St. John's Church, College Park, Atlanta, Ga., the occasion being a Masonic service. The church was crowded, and the service made a strong impression upon the community. The service and selection of speaker were submitted to the Bishop and had his approval. St. John's has recently been built, and is most complete in its furnishings and ornaments, although quite simple and small, seating only 120. Its teaching is uncompromisingly Catholic. The lay reader, Mr. C. K. Weller, a postulant, has been untiring in

building up this mission, which is now under the charge of the Rev. J. R. Bicknell, who has a broad work before him in the educational centre of College Park, and in the large factory districts adjacent.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Acolyte Guild of St. John's Church, Oakland, Observes Patronal Festival—C. B. S. Wards Unite for Service at the Advent, San Francisco.

ON THE eve of St. Alban's day, at St. John's Church, Oakland (the Rev. Edgar F. Gee, rector), the Acolyte Guild kept its patronal festival. Guild vespers were solemnly sung, followed by a solemn procession. Previous to the service six candidates were admitted to the guild, the warden making a short address to those admitted. At the conclusion of the service the members entertained their friends with a programme and reception, at which a very pleasant evening was spent. The guild has a membership of seventeen.

AT THE Church of the Advent, San Francisco (the Rev. C. M. Lathrop, rector), on the eve of Corpus Christi, solemn vespers were sung, St. John's (Oakland) ward of the C. B. S. uniting with that of the Advent for the service. The Rev. Father Gee of St. John's, Oakland, was the officiant, and the Rev. C. M. Lathrop the preacher. A large congregation was present.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Convocation of Second Missionary District—Consecration of Emmanuel Church, Elmira—Personal.

THE CONVOCATION of the Second Missionary district of the diocese was held in Grace Church, Utica, on June 30th. Aside from routine business, the election or nomination of a Dean was the only feature of interest. After a number of ballots, the Rev. James K. Parker of Grace Church, Waterville, was elected.

ON JUNE 15th the Bishop consecrated Emmanuel Church, Elmira (the Rev. N. S. Boardman, rector). The new edifice, an outcome of near a score of years of labor on the part of the faithful flock, is built of concrete blocks, and is complete in every way, thanks to the generous gifts of the laity of the city.

THE REV. KARL SCHWARTZ, rector of the Church of the Saviour, Syracuse, in spite of an accident whereby his shoulder was broken, is able to attend to his parochial duties. He also read an exhaustive paper recently before the State Association for the Feeble Minded, meeting at Rome, N. Y.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Annual Meeting of Hartford Archdeaconry—In Honor of the Rev. F. T. Russell, D.D.

THE ANNUAL MEETING of the archdeaconry of Hartford was held at St. John's Church, East Hartford. The Archdeacon is the Rev. Harry I. Bodley of New Britain. The sermon was preached by the Rev. John F. Plumb of New Milford, Archdeacon of Litchfield. Mr. Charles H. Lawrence was reflected treasurer and the Rev. William J. Brewster, secretary.

THE REV. FRANCIS T. RUSSELL, D.D., recently passed his eightieth anniversary. It was duly commemorated at St. Margaret's, Waterbury, the diocesan school for girls. Dr. Russell was the founder and he still stands in close relation. Over one hundred of the alumnae and friends were entertained at breakfast by Miss Mary R. Hillard, the principal. A handsome book of remembrance was given at the conclusion, the work of Miss Christina

Liscomb of Albany, N. Y. The presentation was made by the rector of St. John's Church, the Rev. John N. Lewis. A purse of \$100 in gold was also presented to Dr. Russell from as many of the old scholars. Dr. Russell was a graduate of Berkeley in the class of 1855. Since retiring from active work he has made his home at Grand Rapids, Michigan.

At St. Andrew's, Meriden, the rector, the Rev. Arthur T. Randall, and wife have recently observed their silver wedding. A purse was given by the parishioners, sufficient for a trip abroad.

IOWA.

T. N. MORRISON, D.D., Bishop.

Cyclone Damages Grace Church, Decorah—The Changing Population in Rural Districts—Session of Waverly Deanery—Other Notes.

THE CYCLONE which passed over the northern part of Iowa on the evening of June 27th did much damage to Grace Church, Decorah, breaking a number of memorial stained glass windows and injuring the building to the extent of about a thousand dollars. This parish is not a strong one, having been depleted this year by many removals, and it will need the assistance of friends to help repair the damages and put the church in proper condition. The Rev. Wellington McVettie and his people are making strenuous efforts to secure the necessary funds.

AS AN indication of the changing population in the rural communities of the diocese it is noted that the Bishop in a recent visitation to Mt. Pleasant confirmed eleven candidates, of whom seven were to immediately leave town. Grace Church, Decorah, during the past year has suffered from the removal of twenty-five communicants. As this parish a year ago reported seventy-nine communicants, it will readily be seen that such a decrease makes the sustenance of the work in such a community a very difficult problem. The removals are not confined to one or two parishes in the diocese, but all of the rural missions and parishes suffer therefrom. As fast as Churchmen are made and added to the congregation through Confirmation losses are sustained that offset such increase. When it is considered that Iowa is the only state in the Union which has suffered a decrease in population during the past few years, and this through the removal of thousands of families from the rural communities to places farther west and to Canada, it will be seen that the Church in the diocese has severe problems to face.

THE WAVERLY DEANERY met at the Church of Our Saviour, Clermont, on Monday and Tuesday, June 29th and 30th. The following clergy were present: Rev. Messrs. Sage, Caldwell, Cole, Douglas, Glanville, Hinkle, McVettie, and Whitten. The usual business session was held Monday afternoon. Among other business a resolution was adopted by a unanimous vote pledging support to the movement to raise \$50,000 additional endowment for the episcopate fund in order to secure additional episcopal supervision. The Rev. George W. Hinkle of Christ Church, Waterloo, read a helpful paper on "The Present Unrest." At 7:30 P. M., after an address by the Bishop, two excellent addresses were delivered upon the subject "The Church for Americans," the Rev. W. V. Whitten dealing with the Church as primitive, Catholic, Apostolic, having its roots in the past; and the Rev. George W. Hinkle taking the view of the Church as a Church for to-day. It was a source of much joy to the members of the deanery that the Bishop was present and that he has regained to some extent a measure of his old vigor.

THROUGH the courtesy of a layman in the diocese a summer cottage on one of the most

attractive inland lakes has been given for the use of the clergy and their families during the summer season. The clergy, in order of application, have the privilege of spending a vacation amidst delightful surroundings.

THE REV. FRANK A. JOSEPH, formerly of this diocese, and again visiting here with his father at Farley, was recently married in Kansas City.

THE LAST issue of *The Iowa Churchman* contains the portrait of Mr. Howard Tucker, now serving his fiftieth year as vestryman of St. John's Church, Keokuk. These years have been consecutive, and for twenty-eight years he has been honored as a warden of the parish.

THE MANY friends of the Rev. and Mrs. Wm. Pence James of Marshalltown are rejoicing with them over the arrival of a daughter, Janet Marian. On Friday, June 5th, a son came to bless the home of the Rev. and Mrs. Charles J. Shutt of Independence.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

News Notes.

BECAUSE of the recent floods the Church of the Good Shepherd, North Topeka, has been greatly damaged. Many families have left the neighborhood because of the floods.

A LOT capable of containing twelve graves has been purchased by the Cathedral Chapter of the diocese for the purpose of burying the incumbents of parishes who may die. An extensive laundry plant is about to be placed in Christ's Hospital, Topeka.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Thirty Years Rector of One Parish.

THE REV. WILLIAM M. DAME, D.D., observed quietly on Sunday, June 28th, the thirtieth anniversary of his rectorate at Memorial Church, Baltimore. The Rev. Dr. Dame went to Baltimore from Alexandria, Va., on July 1, 1878, to take charge of Memorial Church, Lafayette Avenue and Bolton Street, succeeding the Rev. George W. Peterkin, now Bishop of West Virginia. During the period of his thirty years' rectorship the membership of the church has increased from 200 to nearly 1,000.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Priests to Commence Missionary Tour.

THE FOURTH annual missionary journey will be commenced on July 15th by the Rev.

Messrs. C. C. Rollit and W. H. Knowlton. The places to be visited are Belle Plaine, Henderson, Madelia, St. James, Fulda, Slayton, Pipestone, Jasper, and Worthington, in the order named. The Holy Communion will be celebrated, when practicable, on the following morning.

NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

Financial Condition of Trinity Church, York—Young Churchmen Camp Out.

REPORTS have been received from York to the effect that the indebtedness on Trinity Church has been decreased by \$600 during the past six months, which leaves a little less than \$1,000 still due.

BEGINNING on June 23d, the annual Young Churchmen's camp was held at Seymour Park for ten days. One hundred and fifty boys and young men were in the camp from Omaha, South Omaha, and Council Bluffs, under the charge of the Rev. Messrs. Beecher, Bell, Browne, Wise, Jones, Tyner, and Diggs. During the same time St. Barnabas' Church, Omaha, had its choir camp at Blair, under the direction of Father Williams.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Clergy Serving on Essex County Grand Juries.

THREE of the clergy have been serving on grand juries in Essex county in Newark court house. This is a new departure, for in other days ministers of the Gospel claimed and enjoyed the exemption which the law gave them.

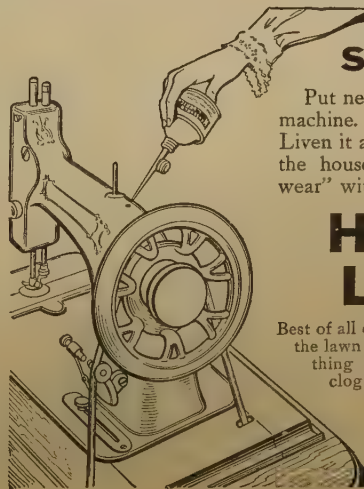
OHIO.

WM. A. LEONARD, D.D., Bishop.

Sudden Death of Mr. Benjamin Rose—Improvements to Christ Church, Huron.

MR. BENJAMIN ROSE, a prominent member of St. Paul's Church, Cleveland, died suddenly in London, England, on Sunday, June 28th, aged 80 years. He was born in England in 1828 and came to the United States in 1848, three years later locating in Cleveland. He was able to build up a large fortune, which he has always been most willing to use in the furthering of worthy religious, philanthropic, and industrial enterprises.

AT CHRIST CHURCH, Huron (the Rev. Francis McIlwain, rector), some much needed improvements are under way. These include an extension to the building, doubling the size of the vestry room.



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PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

Influence of Old Philadelphia Churches on Patriotism—Vacant Parishes—Corner-Stone of Douglas Memorial Church Laid.

A SEMI-CIRCLE is formed by the ancient Philadelphia parishes of Christ Church on the north, St. Paul's on the east, and St. Peter's on the south, around the old State House, Independence Hall, where the birthday of the nation occurred 134 years ago, all being within a few squares of each other. The men of these parishes were not only prominent Churchmen, but among the foremost patriots, statesmen, and citizens of their day, and the impress of their work lives and is still felt in many ways. These old churches and burying grounds are still the Mecca of hundreds of visitors to Philadelphia, and especially at this season of the year.

THERE ARE at present in the diocese ten parishes with vacant rectorships, the incumbents having recently died or resigned.

AT the laying of the corner-stone of the Frederick Douglas Memorial Hospital for colored people two colored priests of the Church officiated: the Rev. A. V. C. Cartier, rector of St. Thomas', and the Rev. Henry L. Phillips, D.D., rector of the Church of the Crucifixion. The principal address was made by Judge Wiltbank, a vestryman of old Christ Church.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Meeting of Columbia Convocation—Notes.

COLUMBIA CONVOCATION met in the Church of the Advent, Marion, June 15-18th, with eight clergy in attendance. The subjects discussed were: "The Ministry of Laymen"; "How May the Church Best Take Advantage of Her Missionary Opportunities in the Diocese?" and "The Anglican Communion—Its Ideals and Its Place in Christendom." Addresses on general and diocesan missions were made by Rev. Messrs. H. H. Covington and T. T. Walsh, general missionary. A resolution was passed asking the diocesan council to provide by canon for sending lay delegates to convocation meetings.

THE Church of the Advent, Marion, which has been under the charge of the Rev. A. S. Thomas, rector of St. Matthew's Church, Darlington, is about to be formed into a separate parish, and the Rev. G. H. Harrison of Ocala, Fla., has been called to the rectorship.

ST. MARK'S CHURCH (colored), Charleston (the Rev. Charles I. Smith, rector), has sent Bishop Ferguson \$50 for a font which is needed in one of his mission stations. The Sunday school of this parish supports a pupil in the mission school at Santiago de Cuba.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Progress of the Church at Herrin.

THE GENERAL MISSIONARY (the Rev. W. M. Purce) is anxious to secure funds to help purchase a very desirable property for the Church at Herrin. This is a new town, and already it has a population of nearly ten thousand. Last September was the first time that a priest of the Church was ever seen in the place. There is at the present time a grand opportunity for the Church. The property which it is desired to purchase consists of a new house and an old Methodist meeting house and two lots. The entire property can be had for \$3,000, and it is centrally located and is worth really more than that amount. If \$1,000 is secured the property can be bought.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Dr. C. B. Morton Receives a Token of Esteem—Church Service Postponed on Account of Eclipse.

THE CONGREGATION of Grace Church, in Caroline county, on Thursday, June 25th, went in a body to "Nottingham," the home of Dr. C. B. Morton, near Fredericksburg, and presented him with a handsome loving cup as a token of appreciation of his long and faithful services as lay reader for the church and as senior warden. For seventeen years Dr. Morton has performed these services. The presentation was made by the Rev. H. H. Barber, rector of Trinity Church, Fredericksburg.

THE FOLLOWING unique notice appeared in a Richmond paper on Saturday, June 27th: "Owing to the eclipse of the sun Sunday, the morning service at Calvary Baptist Church will be held at 12 o'clock."

WASHINGTON.

Retirement of St. Mark's Choirmaster—Some Evening Services Discontinued—Memorial Sermons Distributed.

MR. WILLIAM B. TROTT, choirmaster for the past six years of St. Mark's Church, Capitol Hill, is to retire September 1st. This will be sad news for all Church people and his many friends here, and a great blow to the parish and rector. He seeks needed rest,

WIFE WON

Husband Finally Convinced

Some men are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience.

A very "conservative" Ills. man, however, let his good wife find out for herself what a blessing Postum is to those who are distressed in many ways, by drinking coffee. The wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

"Common sense, reason, and my better judgment told me that coffee drinking was the trouble. At last my nervous system was so disarranged that my physician ordered 'no more coffee.'

"He knew he was right and he knew I knew it, too. I capitulated. Prior to this our family had tried Postum but disliked it, because, as we learned later, it was not made right.

"Determined this time to give Postum a fair trial, I prepared it according to directions on the pkg.—that is, boiled it 15 minutes after boiling commenced, obtaining a dark brown liquid with a rich, snappy flavor similar to coffee. When cream and sugar were added, it was not only good but delicious.

"Noting its beneficial effects in me, the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed, during which I drank Postum two or three times a day, when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And now we are coffee-slaves no longer."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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Addressed to English-speaking Christians of Every Name. By the Rev. ARTHUR WILDE LITTLE, D.D., L.H.D., rector of St. Mark's Church, Evanston, Ill. Especially useful to be given to enquirers about the Church who are still without.

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"Mr. Fiske has done a good work in this book because first of all he is emphasizing the absolute necessity of a Creed in contradistinction to so much of the creedless nonsense that is talked and written just now. The book is doctrinal in the best and most profound sense; but is absolutely free from controversial matter and theological technicalities. In clear, terse, easily comprehended language, and in short space, he treats great subjects so as to be comprehended of all readers. It is a useful book and well worth the reading."—*Southern Churchman*.

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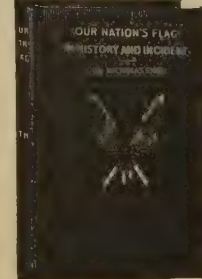
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Milwaukee, Wis.

and will visit his former home in Ohio. Mr. Trott's long experience with boy choirs and training them so that the full meaning of the services is interpreted has been of great value in this line of work, and appreciated by all lovers of good and reverent Church music.

THE EVENING services have been discontinued in many of the city churches until October. Ascension, St. Andrew's, Trinity, St. Mark's, and St. Paul's still keep up the regular schedule. More than usual will do so all through the summer.

RECENTLY there have been distributed to the clergy and others three important memorial sermons on Bishop Satterlee—one by the Rev. Philip M. Rhinelander, preached in St. John's Church, Washington, on the Second Sunday in Lent; the second, entitled "The Christian Soldier and Bishop," by the Rev. Dr. R. H. McKim, delivered on the Fourth Sunday in Lent in the Church of the Epiphany; the third was the memorial sermon, preached in the pro-Cathedral on the feast of the Annunciation. These sermons, together with the one just issued on "Personal Experience, the Source of Ministerial Power," also by Dr. McKim, and preached at the recent ordination of the Rev. R. E. Browning to the priesthood, are published by the Chapter of the Washington Cathedral and by Dr. McKim, respectively.

CANADA.

Interesting News Items About Our Sister Church.

Diocese of Huron.

THE PARISH of St. Paul's, Southampton, shows that Church matters are keeping pace with the prosperity of the town. Bishop Williams has been asked by the vestry to permit the parish to become self-supporting, and land has been bought close to it to build a new rectory.—A GOOD paper was read at the meeting of the rural deanery of Elgin, June 11th, for Sunday school workers, on "How to Manage the Unruly Boy." A subject also under discussion was teachers' lesson helps. Archdeacon Hill made some good suggestions on this matter.

Diocese of Toronto.

THE NUMBER of students on the roll of Trinity College, Toronto, for the past year was the largest in the history of the institution.—GREAT efforts are being made to raise funds for furnishing the Church of St. Michael and All Angels at Wychwood, begun last December.—PROVOST MACKLEM of Trinity presented the prizes at the Bishop Bethune College, Ottawa, June 18th.—Two candidates were ordained to the priesthood in St. Alban's Cathedral, Toronto, on Trinity Sunday, by Bishop Reeve.—ST. BARNABAS' CHURCH, Chester, celebrated its fiftieth anniversary, June 11th.

Diocese of Algoma.

A GREAT misfortune has befallen the parish of All Saints', at Burk's Falls, the church having been destroyed by fire, June 20th. One of the gifts to the church from a friend in England, a fine Communion service, valued at \$350, was lost. A great many of the buildings in the village were also ruined by the fire.—VERY GOOD reports of Church work come from St. Peter's mission church, Calander, increased interest being taken in the labors of all the parish activities.

Diocese of Calgary.

BISHOP PINKHAM was celebrant at the corporate Communion for the Woman's Auxiliary in the pro-Cathedral of the Redeemer, Calgary, June 3d. The business sessions were held in the parish hall of the church. It was decided to appoint an organizing secretary. Canon Stocken gave the address.

Diocese of Saskatchewan.

NOTWITHSTANDING the sixty new men who came into the diocese last year, now at work at the various mission stations, Bishop Newnham says at least thirty more are needed. It is possible that on his return from the Pan-Anglican Congress he may be able to bring some missionaries with him. The amount of the thank offering from the diocese to the Pan-Anglican fund was \$2,000.

Diocese of Montreal.

A CHANGE has taken place in the constitution of the Prisoners' Aid committee, with the sanction of the Bishop and clergy. The Bishop will still be the honorary president, but the work of the society is to become undenominational, whereas hitherto it has been exclusively the work of the Anglican Church, and though supported by many persons outside that communion yet the management was entirely in the hands of members of the Church. It is hoped that this change may lead to the expansion of this most humane and necessary society. The Rev. Arthur French of the Church of St. John the Evangelist has done a great deal to help this association.

Diocese of Quebec.

THE OPENING service for the season at Point a Pic, Murray, was held June 28th, the Rev. Paterson Smyth of St. George's Church, Montreal, officiating. There was a fair congregation as it is early in the season. St. Anne's will be opened later.—BISHOP DUNN is expected back in Quebec from the Pan-Anglican early in July, as he wishes to be present at the Quebec Tercentenary celebrations.—IN A disastrous fire, June 22d, in which the old town of Three Rivers suffered great loss, the Anglican church, the oldest in Canada, was wonderfully preserved, though buildings all around it were destroyed.—THE NEW rural dean of Gaspé, elected in place of Canon Withers, is the Rev. E. A. Dunn, son of the Bishop of the diocese and rector of New Carlisle and Paspebiac.

The Magazines

BLACKWOOD'S *Edinburgh Magazine* for June has little of interest for Americans. "Saleeh," and "Drake: An English Epic," are continued, and there are the usual articles about matters which interest British subjects, but which we find rather dry and uninteresting.

THE June number of *The Nineteenth Century and After* has a very interesting article by Bishop Welldon on "An Imperial Conference of the Church and Its Significance." There are other articles of literary value.

THE commencement number of the *Kemper Hall Kodak*, published under the auspices of the class of '09, besides a detailed account of the 25th anniversary, the reunion, and other commencement topics, contains a poem by Eliza Adelaide Draper, *The Baccalaureate Hymn*, that has considerable literary merit. The cover design is handsome and the advertising pages well filled.

WITH the June number the *Albany Church Record*, the diocesan paper, commences a new year. Efforts are to be made to greatly improve what is already an excellent Church chronicle. The Rev. J. N. Marvin is the editor and publisher.

FORTY-EIGHT THOUSAND newspapers are at present reporting the news of the world. The United States is ahead with 13,800; Germany comes next with 10,000; 8,250 are printed in Great Britain and Ireland; 3,500 in Austria-Hungary; 4,100 in France; 1,400 in Italy; 850 in Russia; 800 in Spain; and 400 in Switzerland. Australia reads 700, and Canada the same number. Japan has 330.

MEAT IS ON THE JUMP.

Another Advance of Three Cents in the Price of Meat. It Comes At a Good Time, As No One Has to Eat Meat in Summer.

During the past month retail meat dealers and butchers all over the country have been notified by the packing-houses that the price of meat has been raised three cents a pound. The reason given for this advance is scarcity of live stock, and their inability to operate all packing-houses on account of the floods. It is said that the floods at Kansas City make it impossible to kill fresh beef, and the dealers will have to rely on the present supply in cold storage.

While these floods were confined to Kansas City, it is claimed that they have such an appreciable effect on the sources of supply that it gives the packers a good excuse for advancing the price of meat. Whether the excuse is a valid one or not, it is very certain that the price of meat in most cities and towns is much higher than it has ever been before at this time of the year.

Meat was already high enough to be a luxury to most people, but this additional advance will place it beyond the reach of most pocket-books. Fortunately, we do not require as much meat in summer as we do in winter, and the deprivation will not be a hardship to most people, especially those who know the high nutritive value of Shredded Wheat Biscuit, which may be obtained of any grocer. Shredded Wheat contains more real nutriment than beef or eggs; costs much less, and is much more easily digested.

Two Shredded Wheat Biscuits with milk or cream and a little fruit will supply all the energy needed for a half day's work, and at a cost not to exceed five or six cents. It will be a pleasant surprise to the stomach as well as the pocket-book. It is by far the cleanest, most wholesome, and most nutritious cereal food that can be found, containing as it does all the body-building material in the whole wheat, made digestible by steam-cooking, shredding and baking. It is nothing but the pure wheat, contains no baking powder, yeast or chemicals of any kind, and is not "flavored" or "compounded" with anything. It is made in the cleanest, most hygienic food factory in the world.

"If I had known there was such a paper I would have been a subscriber long ago. Please send me as many back numbers as you can." So wrote one. Back numbers are, as a rule, exhausted, but

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will be sent for one year for 50 cents. Send for a free sample copy to-day.

THE AMERICAN CATHOLIC contains each month numerous editorials, notes and comments, covering a wide area; several articles by experienced writers; Sketches by Summit, Instruction, etc.

Every reader of THE LIVING CHURCH should also read THE AMERICAN CATHOLIC. Those who have tested it for a year are renewing their subscriptions and paying, in many cases, for two or more years in advance. "There's a reason."

The Truth of Christianity

Being an Examination of the More Important Arguments For and Against Believing in that Religion. By Lieutenant-Colonel W. H. TURTON, H. M. Royal Engineers. Cloth, 75 cts. net. Postage 10 cts.

"The difficulties are not evaded, but met fairly. This is a work for the man who does not have the time to study great volumes and wishes to be informed upon the leading difficulties and arguments which relate to the Christian religion. On the whole, it is the best popular summary that we have met."—*United Presbyterian*.

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Educational

THE SIXTEENTH year of Hoosac School, Hoosick, N. Y., came to a close on Thursday, June 25th, with the usual exercises. A large gathering of friends of the boys, visitors, and alumni was present. After choral Evensong in the chapel at 5:15, there followed the collation in the dining hall and common rooms. At 7:30 the final contest in declamation in the Upper and Lower Schools took place, with the Rev. G. D. Silliman, D.D., of Stockport, the Rev. James Goodwin of Hartford, the Rev. T. W. Nickerson of Pittsfield, and the Rev. W. C. Rodgers of St. Agnes' chapel, New York City, acting as judges. Then followed the report of the committee on the prize compositions of the Upper and Lower schools and the reading of the Upper Ten for the year, of whom Robert Hammond Gibson was the head of the Upper school. After an eloquent address to the graduating class by the rector, the Rev. Edward Dudley Tibbits, D.D., a diploma and Greek Testament were presented to each of those graduating, and the exercises were brought to a conclusion with the singing of the school Ode, "*Deus Regit*."

DEVEAUX COLLEGE, Niagara Falls, N. Y., held its 51st anniversary and commencement on June 20th. The graduating address was made by Prof. Wilfred H. Munro of Brown University, an ex-president. The college paper, *The DeVeauxian*, contains a biographical sketch of the late Rev. George Herbert Patterson, who was for many years its president, and under whom it took on a broader and higher character in training and discipline.

Music

Editor, G. EDWARD STUBBS, *Mus. Soc., Organist*
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
121 West 91st St., New York.]

At the recent sessions of the sixteenth annual Conference of Episcopal Church Clubs of the United States, which was held at St. Louis, an address was made by John Thompson, public librarian of Philadelphia, recommending that the Hymnal of the Church be revised, and such hymns as are unattractive and unpoetical be eliminated and new and attractive ones put in their places. Mr. Thompson maintained that the hymnal lacked sufficient hymns for the festivals of the Church.

We have always held in this column that the number of hymns in the hymnal is too large. If any revision is made we hope "elimination" will be as thorough as possible, and additions few.

Congregational singing is retarded by a multiplicity of hymns and tunes. We believe that if the original edition of "Hymns Ancient and Modern" had never been added to, or altered in any way, and had become the standard tune book, to the exclusion of all others, congregational singing would have been greatly benefited. Enrichment by new tunes may be desirable from an artistic and progressive standpoint, but the masses can never learn many tunes thoroughly. The giving up of many hymns for the sake of a few may seem a serious deprivation, but it is a necessity if we are to have the "heartly congregational singing" that clergymen call for so earnestly.

An English paper recently requested its readers to send in lists of their favorite hymns, and about twelve hundred lists were submitted. The twenty hymns which received the most votes are given below, in the order of preference, "Abide With Me" having had



The Great Temperance Beverage

The only satisfactory beverage when you're hot and tired and thirsty is

Coca-Cola

Cooling and Crisp as frost.
Relieves fatigue.
Deliciously thirst-quenching.
Absolutely wholesome.

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A Novel Discussion of the Bases of Society

The Commonwealth of Man

BY

ROBERT AFTON HOLLAND, S.T.D., D.C.L.

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CONTENTS

CHAPTER

- I.—INTRODUCTION. "THE MAN WITH THE HOE"
- II.—PROGRESS BY PROPERTY
- III.—"BROTHER TO THE OX"
- IV.—THE IDEAL MAN
- V.—THE REIGN OF THE PLUTOCRAT
- VI.—THE HANDIWORK OF THE STATE
- VII.—THE FUTURE OF SOCIETY
- VIII.—THE "ANGELUS"; OR, MAN'S "REPLY TO GOD"
- IX.—"THE WAGES OF GOING ON"
- X.—"THE SWORD OF THE LORD"
- XI.—THE RED CROSS

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What the Critics say of it

"A brilliant and stimulative book, large in scope, rich in suggestion."—*THE LIVING CHURCH*.

"We have marked a dozen passages for quotation, and it would have been easy to have marked a hundred more."—*The Church Standard*.

"They charm by the beauty of their literary style and stimulate thought by their brilliant aphorisms and startling paradoxes."—*The Churchman*.

"The pen of the writer is keen and epigrammatic."—*Hartford Courant*.

"Every chapter rings and sings with vital thought."—*The Unity*.

"The charm alike of earnest conviction and of finished manner attaches to every page."—*Methodist Quarterly Review*.

"No half-hearted or timid defender of the old order."—*New York Times*.

"The work of a true scholar, it is dignified, almost prophetic in tone."—*Boston Transcript*.

"There is a genuine thrill and stir in these words which belong only to real eloquence."—*The Christian Register, Boston*.

"Dr. Holland often reminds us of Ruskin in his eloquence."—*Springfield Republican*.

"A book of real thinking force."—*Advertiser, Dundee, Scotland*.

"Brilliant and vigorous."—*Nottinghamshire Guardian, England*.

"I am greatly pleased with the powerful blows, sturdy and incisive both, which you deliver upon the head of some of the fads that crowd out modern atmosphere."—*Right Rev. D. S. Tuttle, D.D.*

"Force and charm."—*Right Rev. H. C. Potter, D.D.*

"Words could hardly be found to express the delight derived from your trenchant words and exposure of the folly of some of our radical experimenters."—*Rev. Morgan Dix, D.D.*

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It was before the day
of

SAPOLIO

They used to say "Woman's work is never done."

the largest number of votes, "Lead, Kindly Light" the second largest number, etc.:

1. Abide with Me.
2. Lead, Kindly Light.
3. O God, Our Help.
4. Holy, Holy, Holy.
5. The Church's One Foundation.
6. Rock of Ages.
7. And Now, O Father.
8. Hark, the Herald.
9. Jesus, Lover of my Soul.
10. Come, Holy Ghost.
11. Sun of my Soul.
12. When I Survey.
13. All People That on Earth.
14. For all the Saints.
15. Jesus Christ is Risen.
16. Onward, Christian Soldiers.
17. O Come, all ye Faithful.
18. Eternal Father.
19. On the Resurrection Morning.
20. Glory to Thee, my God, This Night.

If this list had been increased to forty, or even eighty, we think that a large majority of the tunes and hymns would have been taken from *Hymns Ancient and Modern*.

We have received an excellent service list from Trinity Church, Buffalo, N. Y. The organist and choirmaster is Mr. Seth Clark. Among the anthems for June were:

- "If I Go Not Away".....ADAMS
 "Who is Like Unto Thee".....SULLIVAN
 "Hail! Gladdening Light".....MARTIN
 "Be Glad, O ye Righteous".....SMART
 "Grant Us Thy Peace".....MENDELSSOHN

This choir has the reputation of being one of the finest in northern New York.

The following, from the July number of the new *Music Review*, throws some light upon a question that has puzzled writers on musical subjects. In this column we have generally followed Stainer and Barrett in the spelling referred to, although we have frequently seen in musical journals that authorized by Wotton and others:

"There has been a dispute recently, a dispute accompanied in some instances with symptoms of hysteria, over the question of which *cappella* in *alla cappella* should be spelled with one 'p'.

"The authorities differ. Brossard in his dictionary of music (1703), J. G. Walther in his dictionary (1732), and the Oxford English Dictionary, that colossal work edited by Dr. Murray, spell with one 'p,' while Stainer and Barrett in their dictionary of musical terms, Grove's Dictionary, Riemann's lexicon, and the most recent dictionary of foreign musical terms by Wotton (1907) prefer two 'p's."

"The word *cappella* comes through the Italian from the late Latin *cappella*, which means 'little cloak,' and is a diminutive of *cappa*. The cloak (*cappa*) of Saint Martin was borne before Frankish Kings in battle; it was used to give sanctity to oaths. The name was afterward applied to the sanctuary in which this cloak was preserved, and later to any sanctuary containing holy relics, which was attached to a palace. Still later the name was applied to any private sanctuary, and at last to any room used for prayer or worship that was not a church. *Alla cappella* was at first synonymous with *alla breve*, because religious music was written as a rule in that measure; afterward the phrase was interpreted as in the style, or after the manner, of Church music, and it designated also compositions which were for voices alone, and sometimes those in which the instrumental accompaniment was in unison or octaves with the voices.

"*Cappella* was late Latin. There was a Ciceronic word *capella*, a diminutive of *caper*, a young she goat; this word also designated a sort of architectural ornament; and in non-Ciceronic Latin, the word was a term of reproach for a filthy person. Then there was

Capella, a proper Roman name, and there is still Capella, a star of the first magnitude in the constellation Auriga. Yet there are some Latin dictionaries, we believe, in which this word is spelled with two 'p's.' We have followed Riddle's."

THE ANGLICAN is emphatically the Catholic Church of the English-speaking people. In faith, in orders, in sacraments, in intercommunion, it is one. The use of the Book of Common Prayer as the guide to divine worship is universal. England has 63 Bishops and 33,000 priest; Ireland, 13 Bishops and 2,200 priests. Scotland's figures are 8 of the former and 400 of the latter. Canada and the British colonies in North America have 31 Bishops and 1,700 clergy. Australia has 24 Bishops and 400 clergy; Africa, 22 Bishops and 600 clergy; Asia 19 Bishops and 1,000 clergy, and the American Catholic Church in the United States (known in law as the Protestant Episcopal) has 101 Bishops and 5,340 clergy. In addition to the above there are 10 Bishops not classified and 30 not occupying sees, with 225 clergy. In round numbers to-day the Anglican Catholic Church has 300 Bishops, 45,000 clergy, 30,000,000 communicants and not far from 100,000,000 souls.—*Oklahoma Churchman*.

SOMETIMES the vicious assertion is made that the appetites which are in men must be right because God made them. This is one of the many cheap devices which men have sought out for the evading of personal responsibility. Dynamite is one of the most useful of human inventions, but it may be used for committing murder and for destroying homes. The use of natural appetites is very different from the abuse of them. God has thrown upon us the responsibility of choosing between use and abuse. He will not take it back, nor will He let us shift it to another.—*Christian Advocate*.

BETTER POSITION

And Increased Salary as a Result of Eating Right Food

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kans. school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmare.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woollens. The medicine I took did me no apparent good. Finally a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing, so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

SAID 'USE CUTICURA'

Doctor Resorted to It In Bad Case of Eczema on Child—Disease Had Reached a Fearful State—Pain and Itching were Terrible

HIS ORDER RESULTED IN CURE

"When I was small I was troubled with eczema for about three months. It was all over my face and covered nearly all of my head. It reached such a state that it was just a large scab all over, and the pain and itching were terrible. I doctored with an able physician for some time, and was then advised by him to use the Cuticura Remedies, which I did, and I was entirely cured. I have not been bothered with it since. I used Cuticura Soap and Cuticura Ointment, but do not know exactly how much was used to complete the cure. I can safely say that Cuticura did a lot for me. Miss Anabel Wilson, North Branch, Mich., Oct. 20, 1907."

MASON & HAMLIN CO.'S Pianos and Organs

Have the endorsement of the best musicians

The Churchman's Ready Reference

By The Rev. ALEXANDER C. HAVERSTICK

This is a book of over 300 pages, and the 28 chapters treat of over 500 topics. It is invaluable for the Churchman who wishes to look up topics about the Bible, the Prayer Book, Sacraments, Symbolism, Death and Resurrection, and many other subjects. The late Bishop of Delaware (Dr. Coleman) wrote the Preface, which is here given in full:

"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

"(Signed) LEIGHTON COLEMAN.

"Bishopstead, Wilmington, Delaware."

This Book is nicely bound in red cloth, at \$1.00 net.
By mail \$1.10

A Parish Priest in buying one recently said: "I am going to show this around, and get as many of my laity as I can to buy copies for themselves."

Published by

The Young Churchman Co.

Milwaukee, Wis.

The Publishers of

The Living Church

feel impelled to invite the attention of any non-subscribers who may chance to see this issue, to the following letter, entirely unsolicited, which was printed in the Correspondence of June 20th:

A NOTE OF APPRECIATION.

To the Editor of The Living Church:

THERE are times when to withhold commendation is a blunder, if not a crime. I write these words in view of the splendid service done by THE LIVING CHURCH through the past seven months in its reports and comments on Canon 19, and the exceptionally earnest, steady, and pacific leaders in what some have called a crisis.

The whole American Church owes you a debt of gratitude for your thoroughly courteous presentation of all views, your lucid exposure of liberties taken outside of the canon and not under it, your reassuring advice that the Church has not committed an error in faith if, as some hold, an error in judgment in the passage of the canon, and your truly honest and faithful Catholic stand as against the panic-stricken, the libertines, and the deserters, which has been a source of great comfort and assistance.

Never, in my acquaintance with THE LIVING CHURCH—that is from its beginning—has it more completely justified its title or strengthened the confidence of its readers, who look for clear utterance, unquestioned loyalty, and deep-seated and active charity.

That a great multitude of sane and earnest Churchmen will endorse this delayed expression of sincere appreciation is the hope of

Bishop's House, Atlanta, Ga.,
Whitsun Eve, 1908.

Yours truly,

C. K. NELSON,
Bishop of Atlanta.

Churchmen everywhere are invited to **Subscribe for "The Living Church,"** and to keep themselves in touch with the best thought of the American Church.

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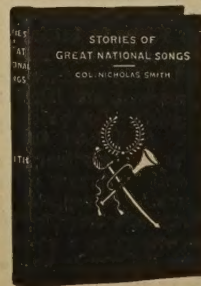
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